THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

The Funeral of the Earth.

Suggested by a sermon of the Rev. Dr. Hawks on Advent Sunday.

In vision'd sleep methought I saw,
On that great day of ire,
Circled by phantom forms of awe
The hoary earth expire!
The moon with sickly grief grew pale,
The sun was shrouded in a vale
Of everlasting gloom;
And all the stars once fix'd on high,
Like meteors hurried through the sky,
To light him to his tomb.

The last winds that could ever sweep
Along the ocean surge,
With fearful sighing woke the deep
To swell his dying dirge;
And all along the lurid air,
Lost spirits fleeing in despair
In hollow murmurs mutter'd;
And seven hoarse thunders, from a shroud
Of gather'd blackness, wailing loud,
Their awful voices utter'd.

And shadowy forms in masses sprung—
The earliest born of earth,
They, who when time himself was young,
Smiled on creation's birth,
With myriads gather'd side by side
Of all who ever lived or died—
About that couch of pain—
Child—patriarch—warrior—matron—maid,
In dim mortality array'd,
A fearful funeral train!

The waning universe was dark,
And black as at the first,
Ere the young lights' glad primal spark
O'er gloomy chaos burst;
Save where in boundless space alone
The dying planet faintly shone
Upon his funeral pyre—
An awful lamp, whose glimmering flame
As mortals up to judgment came,
Lit up a path of fire.

It was a dream—yet such shall be,
When fast decaying time
Melts into dim eternity
With majesty sublime!
When lurid smoke and flames are curl'd,
A burning shroud about the world,
And mortals all must stand
In bitter agony and wo,
To watch his last expiring throe,
And swell his funeral band.

Oh long expected Son of Man!
Upon that awful day,
When earth—fulfill'd his little span—
Shall shrink to nought away,
Be thou our strength, whose strength would fail
With dying nature waxing pale,
And quivering with the shock
Of its death agony, that we
May cling in faith and trust to thee—
The Everlasting Rock!

B. D. W.

New-York, Nov. 30, 1835.

THE CHURCHMAN.

ADVENT.

The name Advent, which means coming, is given to the four Sundays immediately before Christmas day, the feast which celebrates our Lord's coming in the flesh to suffer for us. This season, then, is set apart by the Church, in accordance with ancient and venerable usage, in the first place, to prepare the minds of her children, by holy meditation, for welcoming with more devout and heartfelt joy that great day, the day of Christ's nativity. But her services at this solemn time are also directed to another object, very closely connected with the former; viz. to lead our thoughts onward to that *second* coming of our Lord and Master 'in his glorious majesty, to judge the quick and the dead,' which the Church is still expecting and anxiously looking for. These two subjects are very closely blended in the services of this season, as indeed there is much naturally to unite them in our thoughts and feelings; for the promise of Christ's *second* coming is to *us*, what the hope of his *first* coming was to *the Jews*. And, therefore, while we go back in our thoughts to the time when Christ appeared in the flesh, and to the state of the Jewish church at that time, we must apply all to the searching out of our own spirits, whether we are like holy Simeon and Anna, and the faithful few, who 'waited for redemption in Jerusalem,' or rather like the great mass of the people, who thought only of worldly and temporal things, and so rejected their King when he appeared among them. Let us here examine, what help the Church will give us in comparing our own privileges and condition with those of God's ancient people.

The collects for the Sundays in Advent, those at least for the first three Sundays, are very much formed upon the language of the epistles, with more or less reference to the gospels. It will be right, then, to look first to the epistles, and from them try to learn how, as members of the Christian Church, we are to prepare for the second awful coming of our Lord and Master.

1. We are awakened, then, in the services of the first Sunday, by the warning voice of an apostle, that 'now it is high time to awake out of sleep;' that 'the night is far spent,—the day is at hand;' that we must, therefore, without delay, 'cast off the works of darkness, and put on the armor of light.' Just so the Jewish Church was awakened by the voice of one crying in the wilderness, 'Prepare ye the way of the Lord;' the message of John the Baptist was the same as the Apostle's to us—'*Repent ye*, for the kingdom of heaven is *at hand*.' He was to 'turn the heart of the fathers to the children, and the disobedient to the wisdom of the just;' he was to be the Elias who was 'to restore all things;' and accordingly the prophecy in which his mission was foretold, after vehement rebukes and warnings to the Jewish people, concluded with a solemn exhortation to them to '*remember the law* of God's servant, Moses, which he commanded in Horeb for all Israel, with the *statutes and the judgments*.' (Mal. iv.) In like manner St. Paul urges upon *us* the solemn *law* which has been given to the *Christian Church*, the '*new commandment*,' by which *we* shall be tried, when the messenger of the covenant comes again to his temple. The Apostle has been giving many precepts of Christian practice, (chap. xii., xiii.,) but it seems as if he heard his Master's voice, 'Behold, I come quickly;' and so the more anxiously sounded in our ear the simple commandment which he left us, to 'love one another.' 'He that *loveth* another hath *fulfilled* the law. *Love* is the *fulfilling of the law*. And that, knowing the time; the day is at hand; let us, therefore, walk honestly as in the day, *not in strife and envying*. But put ye on the Lord Jesus Christ.' And now, having seen and felt *what* Christ will seek for, when he comes into his temple, we may profit duly by the awful lesson which we learn in the Gospel. The Jews had long been looking impatiently for the promised Deliverer; (Mal. ii. 17., iii. 1;) and when they saw him riding into Jerusalem, as the prophet had foretold, they cried, saying, 'Hosanna to the Son of David; blessed is he that cometh in the name of the Lord! Hosanna in the highest!' Meanwhile, what were the thoughts of the 'meek and lowly' King? His forerunner had been despised, the law of Moses had not been 'remembered,' the hearts of the fathers were not turned to the children, nor the hearts of the children to the fathers; and he was now coming to 'smite with a curse.' (Mal. iv. 6.) And when he came near, he beheld the city and wept over it; he went into the temple, and cast out the buyers and the sellers, and the money-changers, as a type and signal of that still more fearful clearing of his temple, when he laid Jerusalem even with the ground, and her children within her, and gave the privileges of his chosen to the gentile world. Such fearful vengeance was taken of those who 'refused him that spake on earth;' how then 'shall we escape if we turn away from Him that speaketh from heaven?'—We, who have 'received the kingdom which cannot be moved;' who are come not to Horeb, but unto *Mount Sion*, 'unto the city of the living God, the *heavenly Jerusalem*.' Surely it becomes *us* to listen to the affectionate warnings of the Church, as she awakens us from our slumber, and recounts our high duties and our inestimable privileges.

2. In the services of the second Sunday we have the first great privilege of the Church brought before us, viz. that in the Church we have preserved to us those holy Scriptures, in which is set before us 'the blessed hope of everlasting life.' 'The promises made to the fathers' have now been fulfilled; and as they 'through patience and comfort of the Scriptures,' had 'hope' of Christ's first coming, and through him of life and immortality, so we, having the same sure word of prophecy, may look onward to the day of the Church's final redemption, and anticipating that coming of Christ's kingdom, for which we daily pray, and that 'life everlasting,' in which we daily profess our belief, may 'abound in hope through the power of the Holy Ghost.' Meanwhile, the influence which holy Scripture is intended to have upon the Christian Church, is strikingly put before us in the *context* of the epistle. St. Paul has been enforcing the duty of mutual forbearance by the argument of Christ's example; 'For even Christ pleased not himself. . . . Now the God of patience and consolation grant *you* to be *likeminded one toward another, according to* Christ Jesus; that ye may with *one mind and one mouth* glorify God, even the Father of our Lord Jesus Christ. Wherefore *receive* "*ye one another*, as Christ *also received us*, to the glory of God."' The faith of the holy Catholic Church, grounded upon God's 'holy word,' is the bond of unity; a link which so binds together the congregation of the faithful every where, that there is but 'one body and one spirit.' And in that Christian temple the worshippers so speak 'as one, to make one sound to be heard in praising and thanking the Lord,'—the 'holy, holy, holy Lord God of Sabaoth;'—that 'the house is filled with a cloud,' the special presence of the great Author of peace and lover of concord, 'the Father of our Lord Jesus Christ, our only Saviour, the *Prince of Peace*.'* And when we recollect the deep and earnest tones of Christ's last solemn prayer before he suffered, that the Church might be one in itself and in him, through the faith which he had given it; and when again we remember that the sentence of his judgment-seat, when he shall come the second time in his glory, will be grounded on the relation between himself as the Head of the Church, and his brethren as its members,—a relation so close, that what has been done unto them he considers as done unto him; and what has been denied to them as denied to him; (Matthew xxv.;) we shall surely return with a feeling of deeper humiliation to the Church's Advent prayer, that we may have 'grace to cast off the works of darkness, and to put on the armor of light;' that so, when 'he shall come again in his glorious majesty to judge the quick and the dead,' those holy Scriptures, which were given to his Church for our learning, may not rise up in judgment against us for our neglect of that new and great commandment, the observance of which was to be the distinctive characteristic of his disciples.

3. But fresh privileges and responsibilities are brought before us in the services of the third Sunday in Advent. For we have in the Church not merely 'holy Scriptures written for our learning,' but ministers of Christ and stewards of the mysteries of God,' sent to prepare and make ready the way for his second coming, that we may then be found an acceptable people in his sight. We might have been left to derive from Scripture by our own unaided efforts its rich and glorious contents, 'for doctrine, for reproof, for correction, for instruction in righteousness;' but our merciful Father has dealt otherwise with his Church under each dispensation. For the Baptist, who heralded Christ at his coming, though 'more than a prophet,' was but the successor of a 'goodly company,' whom God had raised up from time to time to vindicate the law, and to foreshow the Gospel. 'But he that is least in the kingdom of God is greater than he.' The prophet of *the ancient Church* had for his main office to enforce the law, to show God's people their transgression and their sin; if he spoke of the Gospel it was in prospect only, and seen afar off. The messengers sent to *us* are a 'ministry of reconciliation,' ministers and stewards of the mysteries of redemption, with power and commandment, as ambassadors of Christ, to declare and pronounce to God's people, being penitent, the blessed tidings of forgiveness, and in the preaching of his word and the distribution of his sacraments, to convey and apply its benefits to each individual member of Christ's body. And does not this great blessing entail upon us a heavy responsibility? Let us learn from the Church how such a gift should be received; she instructs us in the words of St. Paul's admonition to the proud and schismatical Church of Corinth. The Apostle bids them look upon himself and his fellow-laborers as *ministers of* Christ, responsible to their own Master, and to be judged by him alone; as men who thought it a very small thing that even their own consciences acquitted them, or that in man's judgment they were preferred and made the head of a party; who were stewards, and, therefore, required to be faithful to Him who gave them their commission; and who sought to have 'praise,' not of man but 'of God,' in that solemn day of his appearing, when he should 'bring to light the hidden things of darkness, and make manifest the counsels of the heart.' And if we had imbibed more deeply St. Paul's spirit, we should less resemble than (it is to be feared) we sometimes do, the contentious Corinthians, or the multitudes who flocked to the wilderness to the Baptist's preaching, as if it had been some spectacle for idle curiosity. (Matt. xi.) Wisdom would be justified of all her children, even in our judgment; we should see them all to be ministers and ambassadors of God, and our commendations and censures would be turned into prayers on their behalf, such as the Church has taught us that, like the Baptist, they 'may likewise so prepare and make ready the way of Christ, by turning the hearts of the disobedient to the wisdom of the just, that at his second coming to judge the world, we may be found an acceptable people in his sight.' And in this way, too, as well as in faith in the inspired word, we should promote the fulfilment of Christ's commandment of love; for it was for this purpose that he has commissioned the ministers and stewards of his word and sacraments. St. Paul tells us, 'he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the *perfecting of the saints*, for the work of the ministry, for the *edifying of the body of* Christ; *till we all come* in the *unity of faith* and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, but speaking *the truth* in *love*, may grow up unto Him in all things which is the Head, even Christ; from whom *the whole body*, fitly *joined together* and *compacted* by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.' (Eph. iv. 11–16.)

4. And now, having reviewed the privileges with which we are favored in Christ's holy Church, until his coming again, we are solemnly warned in the epistle of the fourth Sunday, as before in that of the first, of his near approach; 'The Lord is at hand.' And if we indeed live answerably to our privileges as members of Christ's Church and household, we should be able to await the fulfilment of the promise in the spirit of calm confidence and joy, which St. Paul describes in the verses that follow: 'The peace of God which passeth all understanding,' 'keeping our hearts and minds by Christ Jesus.' The passage which is chosen for the gospel, places us at the point of time when Christ was on the eve of appearing as 'the Lamb of God which taketh away the sin of the world.' He had been baptized, and was now returning from the wilderness; for it was 'the next day,' we read, that the Baptist pointed him out to the notice of his disciples. He was already standing among them, though they knew him not, ready to baptize them with the Holy Ghost and with fire. And so now, in these latter days, the heralds of Christ's second coming are warning the people that he is at hand, and like the Baptist, referring to the Scripture for a proof that they are duly commissioned to prepare his way before him. Like him they tell the Church of a 'salvation ready to be revealed,' of 'times of refreshing,' to come 'from the presence of the Lord,' of times 'of the restitution of all things,' and of the more glorious establishment of Christ's kingdom; and in earnest looking for the promise, they offer up the prayer of the Church, that God would be pleased to raise up his power and come among us, and with great might succor us. But, while we hope for the *promise*, we must not forget the *threatening*; the Baptist spoke of Christ's coming with his fan in his hand, and of the separation which he would make between the chaff and the wheat; (comp. Mal. iv.;) but what were the days of vengeance upon the Jewish church compared with those which *we* must expect, when the time is at length come that judgment must begin at the house of God, and the heavenly reaper thrusts in his sharp sickle and reaps the earth? 'The Lord *whom ye seek* shall suddenly come to his temple; behold he shall come, saith the Lord of Hosts; but *who* may abide the day of his coming, and *who* shall stand when he appeareth?' We find that when Jesus was coming nigh to Jerusalem, on the day of his triumphant entry, because they thought that the kingdom of God should immediately appear, he added and spake a parable; it was the parable of the talents. (Luke xix.) And so, when we are disposed to indulge in bright anticipations of coming glory to the Church, let us rather turn our thoughts inward to our own individual privileges and individual responsibility, remembering that the kingdom of God is *within* us, and that to whomsoever much is given, of him will be much required. And especially let us remember that among the gifts given to us, for which we must give account, are,—the new commandment of love, the inspired word of God, written for our learning, and his duly appointed ministers sent before him to prepare us for his coming.

COMMUNICATIONS.

For the Churchman.

THE MISSIONARY CAUSE.

The Domestic and Foreign Committees of the Board of Missions of the Protestant Episcopal Church have entered into an arrangement which will enable their respective agents to bring the cause of missions immediately before the several congregations of this city and Brooklyn.

It is proposed to divide the churches equally, as nearly as may be, and, with the consent of the several Rectors, the Domestic Agent to take one-half, and the Foreign Agent the other, and each present the claims of his own department to the congregations assigned him; with the understanding that hereafter, at some convenient season, and before the annual meeting of the Board, the order shall be reversed so as to give every one an opportunity of hearing the cause of both Domestic and Foreign Missions pleaded, and of contributing to the same as they shall be inclined.

It is earnestly hoped that this arrangement will meet with the cordial approbation of every member of our communion; and that both ministers and people will give it their warmest encouragement and support. The Church has thought fit, in her highest councils, to re-organize our General Missionary Society. In the estimation of many of her most judicious and pious members, who did not participate in her councils, she has acted wisely. In declaring herself a Missionary Church, she does, as our Diocesan well remarks, throw herself upon the filial affection of her children. It remains to be seen whether, with filial obedience, her children will discharge the duties devolved upon them. If they do—if each individual who by baptism is made a member of this society, faithfully fulfils his obligations, then the course of the Church will be *onward* with unprecedented speed, and she will soon stand first among the churches of Christendom in the great work of evangelizing the world.

All must perceive that in this first effort, under the new organization, to bring the cause of missions before our city congregations, it is important in order to insure a successful appeal abroad that something liberal be done in our own churches at home. As both the committees are located here, it is obviously right and proper that the first efforts should be made here; and in proportion to the success of those efforts may we anticipate success elsewhere.

Let our wealthy and benevolent Churchmen consider this, and by contributing liberally of their abundance toward this glorious cause, not only encourage our agents where they go abroad to make the same appeal, but also provoke their fellow Churchmen in other cities to emulate their example.

Let each one press upon his own heart the inquiry, How much owest thou unto my Lord? And then, for the sake of that Divine Lord and Master, who *bought him with a price*, the price of his own blood, let him cast into his treasury as God hath prospered him.

A New-York Churchman.

For the Churchman.

THE STATE OF THE CHURCH IN NEW-HAMPSHIRE.

The Episcopal Church in New-Hampshire is small and weak. It was founded under great disadvantages, being considered by the ignorant settlers of the State and their immediate descendants a part of royalty, and sharing the hatred so bitterly felt in New-England during the latter part of the eighteenth century toward every thing that could be called English. It was many years after the first settlement of the Eastern States, that the Episcopalians first dared to form themselves into congregations. The earliest church in Boston was built about fifty years after the settlement of the town, and this was the first church in New-England. "The Society for Propagating the Gospel in Foreign Parts" turned its attention early in the eighteenth century, to the North American Colonies, but the assistance which New-England received from it was far from being adequate to the wants of the people, and the province of New-Hampshire was for many years destitute of Episcopal ministers. In 1760, 137 years after the settlement of the State, it contained but two Episcopal clergymen. There are but two churches in the Diocese, which were founded previously to the Revolution; St. John's Church in Portsmouth, which has existed a little more than a century, and the church at Claremont, which has been in existence about half that period. In 1799 there were three clergymen. In 1814 the Church was stationary, no material alteration having taken place for several years. In 1820 there were nine churches and four clergymen. In 1832, nine churches and seven clergymen; and at present there are nine churches and six clergymen. There are 350 Episcopal families, and 380 communicants.

The Trinitarian Congregationalists have over 200 churches and 150 ministers, 50 vacant churches and 20,000 communicants. The Calvinistic Baptists have about 90 churches, 28 of which are vacant, and 64 ministers. The Methodists have 67 churches and 123 travelling preachers, and number nearly 15,000 souls. The Free-will Baptists have 84 churches, 12 of which are vacant, and 73 ministers. The Christians have 22 churches, two of which are vacant, and 20 ministers. The Universalists have about 70 societies, and only 23 ministers, leaving nearly 50 societies destitute of ministers. The Unitarians have 17 churches, five of which are vacant, and 12 ministers. The Friends have meeting-houses in about 13 towns. The Presbyterians have 10 churches, three of which are vacant, and seven clergymen. The Shakers have two large establishments, and the Roman Catholics one church and one minister.

It appears that of Episcopalians there are nine parishes and six clergymen, while of other denominations, 11 in number, there are about 570 churches, and 450 ministers. Here are 120 vacant churches, and large numbers of the inhabitants never hear the voice of a preacher. The State is 168 miles in length, and its greatest breadth is 90 miles. It embraces 9491 square miles, and contains 285,000 inhabitants. It is important on account of its manufactures, which will, ere long, aided by the improved means of internal communication, add greatly to the population and wealth of the State. There are many towns entirely destitute of public preaching; and on the supposition that there are 500 ministers in the State, which is the largest possible number, and that each minister has the charge of 400 souls, there are 85,000 persons entirely destitute of religious instruction. Here is a wide field for the missionary exertions of Episcopalians. It may be thought that the very small advancement which the Church has made in New-Hampshire, augurs ill for the success of missions. But the reason that the Episcopal Church has made so little advancement is, that it has not been known. The prejudices of the settlers of the State have descended to their children, and many of them are entirely ignorant of the doctrines of the Church, and have never seen the services performed. Other denominations have established themselves by missionary efforts, and by the same means are they now supported. Congregationalism has taken deep root, and spread its branches from the Atlantic even beyond the White Mountains; and its advancement is the result of the efforts made by the New-Hampshire Missionary Society. This Association is auxiliary to the Home Missionary Society, and during the year ending April 1st, 1835, it received $5,380 47, from which sum it supported during that year 49 missionaries. There are also the Piscataqua Missionary Association, whose resources probably are not more than $600 a year, and a State Missionary Society, belonging to the Calvinistic Baptists. And what are the 123 travelling preachers of the Methodists, and their 15,000 assistants, but an extensive and active missionary society?

But Episcopalians have no missionaries, and the consequence is that the Church is not known. There are great encouragements for the employment of the Episcopal missionaries. They would not, as in the Western country, have to contend with widely-spread and deeply-rooted infidelity, or the powerful influences of Papacy. They would find that the people in general are a moral people, and entertain a respect for the Lord's day, and a veneration for religious worship. The success that has crowned the efforts of other denominations, indicates a willingness to listen to religious instruction. Episcopalians must for some time contend against prejudice, but let missionaries be sent to make the Church known, and prejudice will wear away. Even now the people are less bigoted than they have been. The ejection of Professor Hale from Dartmouth College, a Congregational institution, solely because he was an Episcopalian, far from being generally approved, was received with indignation in every part of the State; and it may have a good effect by leading the prejudiced and bigoted to inquire what there is so hateful in Episcopalianism; and if they seek and obtain information relating to the Episcopal doctrines and worship, we cannot doubt that numbers, guided by the clear light of truth, will be added to the Church. A Congregational clergyman of talents and piety, the pastor of a large and respectable parish in the town of Hillsborough, and beloved by his people, has forsaken his old creed, and applied for Deacon's orders in the Church; and it is said that his people express no indignation nor wonder, and that they do not intend to dismiss him.

The diversity of sects is an encouragement to missionary exertions. The four prominent sects, Trinitarian Congregationalists, Methodists, Calvinistic Baptists and Free-will Baptists, differ widely from one another, and are very nearly equal in strength. The people are accustomed to changes from one sect to another, and would be less astonished at a new doctrine. They consider a denomination a matter of choice, and are the more inclined to inquire which sect is right. The truth, therefore, will more readily find its way into their hearts. When prejudice yields, and the Church stands forth in her integrity, and her divine beauty; when amidst the splitting and rending asunder of other sects, the Church, united in long-established principles, offers a refuge to the amazed and doubting wanderer, thousands will come into her fold, and all will be united under one Shepherd, and with one voice worship the Lord.

The churches in New-Hampshire cannot do much for themselves; only two of them are capable, from their own resources, of supporting a minister. And yet they have contributed to the General Missionary Society very liberally. During the last three years their contributions have amounted to $300, and this sum has been contributed principally in Portsmouth and Hopkinton. The State Missionary Society depends entirely upon unsolicited generosity. It was established in 1829, and has now $100 in its treasury. It has not had the means of doing much. Easter Sunday contributions are made in each church toward supplying the vacant churches with preaching; but they are sent to Boston, for the use of the whole Eastern Diocese, and not more than a hundred dollars annually is appropriated to New-Hampshire. There are four auxiliaries to the General Missionary Society. There is a readiness to do something for missions among themselves, but their means are very limited. The State has, as yet, received no assistance from abroad, and its seven poor parishes demand immediate aid. Congregations have been formed in several places, but the want of the means of supporting a clergyman, has prevented their being kept together. In Concord, the capital of the State and a rapidly increasing town, there is a congregation, but they are only occasionally supplied with preaching. This being the place of meeting of the legislature and a great thoroughfare, the Church here would be an important means of making known throughout the State the doctrines and worship of the Episcopal Church. Probably a few months' missionary labor would enable this church to provide for itself. In other places, too, a few months' preaching might raise and strengthen feeble parishes. A beautiful church edifice has been erected at Salmon Falls, but the destruction by fire of the factory in that village has caused many of the congregation to leave the place, and the few Episcopalians remaining are unable to support a clergyman. Unless a missionary is sent there the church must be closed. The pastors of Claremont and Holderness have each two churches under their charge, and the churches at Drewsville and Cornish are without ministers. Here are stations for four missionaries; and unless missionaries are sent to them they must remain in their present state, for they are very poor. The Committee on the State of the Church, in their report to the State Convention of the present year, state that "the favorable time to build up churches is often lost in consequence of the want of funds to give them the temporary support they need. Openings for churches occur more frequently than we are found prepared to take advantage of them." Missionaries are greatly needed in New-Hampshire to strengthen these weak churches, to collect scattered Episcopalians in various parts of the State, and to preach the Gospel to those who are ignorant of the way of salvation.

The missionary interest of the State requires that it should be separated from the Eastern Diocese. It is evident to every mind that a bishop having the supervision of New-Hampshire alone, could be more useful to that State than one who has the charge of three other States besides New-Hampshire. Here is a large State with a few scattered churches which are ignorant of one another's condition and wants. A bishop would study the wants of the different parts of the Diocese, and administer the supplies in such a manner as most effectually to satisfy those wants. He could enable the clergy to act together, under one head, for the benefit of the whole State, and afford to all the parishes the benefit of constant Episcopal supervision. He must be an active missionary, and under his fostering care, and directed by his judgment, missions must and will succeed. The Bishop of the Eastern Diocese is prevented by the extent of his diocese, and the many arduous duties which he has to perform, from doing much missionary duty. Besides, if the State had a bishop of its own, the people would feel obliged to exert themselves in his behalf, and at his call they would do more for their own churches; but now they feel as if their bishop did not belong to them. Each State of the Eastern Diocese now looks forward to the time when it shall have a bishop exclusively its own. This division was first proposed by Massachusetts in 1830, with the consent, and by the desire of Bishop Griswold. In the following year it was recommended to the different States to erect themselves into distinct dioceses, and Vermont availed herself of the privilege, and elected a bishop. Since which event that diocese has increased far more rapidly than before. And there is every reason to believe that a similar increase would follow upon the separation of New-Hampshire from the Eastern Diocese. Their last Convention refused to separate, but it is hoped that a separation will soon be effected. At present, more is contributed by the State to the General Fund than is expended in the State, and this prevents more liberal contributions. But they will be more freely made when it is known that they are entirely for the benefit of New-Hampshire.

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* Prayer for Unity.

Only $100 per annum is now expended in giving missionary aid to this State, and this is taken from their own collections. This important State has been too long destitute of foreign aid. Let but one missionary be sent, and even in a few months he might build up many churches. It has been suggested that a few might combine and support a missionary during the summer months. It would require but a few small contributions to enable a missionary to pass those months in New-Hampshire; and this might be effected through the Domestic Committee of the Board of Missions, who, doubtless would gladly appropriate contributions made for this purpose to the object intended, if a missionary can be found.

The facts which have been stated, show that the wants of New-Hampshire are urgent, and that the encouragements for missionary labors in that State, held out by the character of the people and the diversity of sects, are great indeed. The high stand which the Episcopal Church is now taking in this country is a great encouragement to missionary enterprise. All eyes are now turned to the great Missionary Society, the Church—and the East as well as the West, cries aloud, "Send us, too, the Gospel."

H. B.

For the Churchman.

THE LATE COMMENCEMENT OF COLUMBIA COLLEGE.

Our attention being called to this subject by the communication of your valuable correspondent, 'M.,' of last week, we cannot but express our surprise that so little notice has been taken generally of the exercises on that occasion. Apart from the interest that Churchmen should feel in the well-being of an institution so intimately connected with their best recollections, the ordinary claims of merit seem to us to demand some more especial act of commendation. The mature thought and style of the extract from the valedictory, judging from our impressions at the time, is no partial specimen of the aggregate merit of the exercises. The unusual part of a *Greek* salutatory spoke well for the scholarship of the college. For the remaining performances, where all were good, it is difficult to distinguish: one of them, however, we have it in our power to mention with more particularity. The English salutatory, with a poem on 'The First Good and First Fair,' by J. B. Auld, has been printed by the class for private circulation only, and it is to the politeness of a friend that we are indebted for a copy. Of the chief poem, 'The First Good and First Fair,' where the difficulty of the subject is met by a truly philosophic and poetic spirit, the following may serve as a specimen.

CHILDHOOD.

There never breath'd who hath not felt the force
Of beauty. All have pass'd the golden gate
Of childhood, where the guardian spirits wait,
And pour o'er the enraptured dreamy sight
Visions of pure and unalloyed delight:
To which man turns as he descends life's course,
And sighs to think how all his thoughts' employ
Are cheap beside the child's first gush of joy.
True, all have felt, (but who may dare express?)
The fountain of all good and loveliness.

Here gleams a pictured illustration that reminds one of Milton.

Ah! these are gone—and broken are the strings
Of each one's harp. And the fled spirit brings
No answer back; nor may we use such charms
As when, to *drive away the dark alarms*
From Israel's monarch's breast, the shade arose
That told his death, and victory to his foes.

Again, and we have a passage that—only more subdued and gentle in its tone, the thought never altered—were not unlike Wordsworth himself:

——All that live or move beneath the skies,
The presence of the universal Soul
Confess. Embracing all in one great whole,
It sends to every atom kindly fire,
Which causes it, its light and love t' inspire:
For neither sun, nor trees, nor mountain old,
Could for a moment's space their places hold;
The stars would fail, and lose their influence sweet,
And madly rushing, in confusion meet;
The flowers would wither, and all living die;
And beauty from the world for ever fly;
Did not that hand, the wondrous fabric made,
Upholding all, the universe pervade.
This, unassisted reason's power could tell,
When not a mossy fount or shady dell,
In Grecian or Ausonian land, but teem'd
With shadows that those ancients gods esteem'd.
For never can the spirit be alone,
When forth in contemplation it hath gone
Of nature; on whose face there always shine
The marks of deep foreknowledge, fair design,
And shape divinely into matter wrought.
A form that moves involuntary thought;
Since thought and form are one, and emanate
Each from the shee. Thought is the sublimate
Of matter in the mind's alembic raised.

With these extracts, sufficient for our purpose, we leave the subject: enough to show that, though noiselessly yet worthily, Columbia College is now no less than ever pursuing her steady course of mental discipline, not unrewarded by the fruits of learning and taste in her disciples. Esto Perpetua.

X.

For the Churchman.

REMEMBER THE POOR.

The winter is come, and the children of poverty in our great city begin to feel the miseries of their destitution. As if in compassion to them, the north, until of late, has been required to hold back his chilling blasts, with his treasures of ice and snow. The sun has sent down his rays like the kindly beams of summer. The industrious poor, though thinly clad, were yet comfortable, and the father, when his day's work was done, could sit down at night surrounded by his family, and discover no signs of suffering in the faces of those he loved. Not so now. With the cold of winter, the expense of living is greatly increased; and even the child is made to understand that "father, and mother, and sister, cannot earn enough to pay the rent, and buy the clothes, and get the things at market, and purchase the coal, and nobody is willing to trust:" and yet the size of the poor weaver, and the wax of the shoemaker must be kept warm, or their work is at an end, and their family at once beggars.

It avails nothing to say to these needy ones,—"Be ye warmed and filled." And surely, among those whose cup of blessings God hath made to run over, there must be, there *is* piety enough, to give to such a small portion of "those things which are needful to the body." Channels of communication are not wanting for the purpose. There are persons in every neighborhood to whom the suffering poor resort, as it were instinctively, to lay open their griefs. Among these, perhaps, none have more applications than the city missionary; and it is much to be desired that he, in particular, should be furnished with the means of relieving actual want. In this way, he seldom fails to gain access to the heart, and is thus enabled to exercise a moral influence, which few things else could give him. Such is human nature, that the hand of a benevolent God is most easily seen, and most cheerfully acknowledged, when it manifests itself through the charities of his children.

For the Churchman.

SURPLICES.

Mr. Editor,—My clerical friend with a long name has fairly puzzled me.

I am puzzled, in the first place, to find the part of my late 'lengthy article' in which I treated of the 'great antiquity' of the surplice. After a second reading, I can discover nothing like it, except the simple phrase, "the unbroken practice of our communion;" which practice appears to have been adduced, not as a recommendation of the vestment in question, but as a reason for the *continuance* of its use by ministers *of that communion.*

I am puzzled, secondly, how to perform the enjoined task of 'examining and disproving *an assertion*' made in a chronological table. If "Diagregoriensis" will favor me with the authorities on which that assertion is based, and the argument by which it is supported, I will endeavor to give him 'satisfaction' by examining the one and disproving the other, should they need it. Unfortunately for me, I have not sat at the feet of Dr. Morse, and have been until now unaware that his name was authority in Christian antiquities.

Lastly, I am sorely puzzled how to reconcile the very explicit information afforded by Dr. Morse, with the extreme scantiness of the gleanings on the subject of the origin and introduction of the various ecclesiastical vestures, procured by the industry of the indefatigable antiquarians, Martene, Mabillon, and our own Palmer. *They* know not when the garment now called "the surplice," in its present pattern (can "Diagregoriensis" tell me what that pattern is? I confess myself not well informed on the subject,) came into use; but are sure that the *name* was introduced about the twelfth century, and that the *thing* differs little, if at all, from the "albe," a garment made the subject of regulations of councils in the sixth century (*e. g.* that of Narbonne, A. D. 589,) and frequently mentioned by writers of the fourth, such as Eusebius, Athanasius, and Gregory of Nazianzen.

I am afraid I shall be 'lengthy' again, but cannot resist the temptation to add a remark or two.

In the absence of proof, I shall take leave to assume that Dr. Morse's information concerning the origin of the surplice was not more exact than that of the authors above named. *Their* researches left them in doubt, *his* perhaps, stopped short of that extent. Now when a custom can be traced up as far as any distinct notices of the matter concerned are obtainable—(I would just remind my inquiring friend that *churches* and the "albe" are first mentioned by the same writers,)—when there is no record of its origination as to precise manner or date—when its universality, or, if you will, generality, is discoverable in the very earliest indications of its existence—there, according to my ways of thinking, is a custom presumptively of very high antiquity—more likely to be primitive than if its existence had been carefully recorded, and its nature minutely described by a whole succession of chroniclers.

Again,—I have enjoyed opportunities of examining more than a few contemporary paintings and sculptures of the Pagan sacrificial rites, and never observed in any, a trace of a priestly garment resembling the surplice. I think such an appendage would not have escaped my notice had it been portrayed. Paganism, too, was sadly on the decline in the eighth century; far too weakly to exert much influence over the Christian priesthood. Long before that date, not a few unseemly parasites had fastened on the originally simple worship of the Church, and it is possible that some of them were of Pagan origin, but I should require strong proof to believe that any rite introduced subsequently to the sixth century was borrowed from *the Heathen.*

In conclusion, the querist, and the courteous reader, will please to observe, that I laid no stress on the antiquity (though I believe it) of the surplice. That its use has long been in the Church, is undeniable. That it is attended with any evil, never has been proved, nor do I believe it ever will be. That it conduces to the 'beauty of holiness' in the worship of the most high God, is the firm persuasion of a majority of our communion, and of your servant,

(not "*Ardusiensis,*" but)

Arausiensis.

THE CHURCHMAN.

SATURDAY, DECEMBER 5, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

THANKSGIVING.

Thursday next is the day recommended by the civil authority as one of public thanksgiving to Almighty God, for the bounties of his providence during the past year. Such an expression of gratitude to the Supreme Ruler of the earth has been deemed meet in all ages, and is especially befitting a Christian people. The stronger the tendency to suffer such public appointments and civil recognitions of the authority of God to fall into disuse, the greater the obligation, and the more earnest should be the efforts of the faithful to honor them by the observance of a reasonable and religious service. We have reason to bless God for whatever of a religious character there may be in our political institutions, and it is the part of Christian patriotism to cherish every such vestige, and treat it with marked respect.

The occasion is one which at all times inspires grateful and happy feelings; the Christian, however, should not be satisfied with the sentiment of gratitude, but should aim to express it in works of mercy. Our thanksgiving for temporal mercies should be manifested in efforts to relieve temporal sufferings: at this season, and especially in this city, the claims of the poor are urgent, and our city missionaries are soliciting means whereby to warm the cold and feed the hungry, to comfort and cheer the sick and the destitute. What better thank-offering then can be made than a donation to the city missionary? Shame would it be that he who remembers the day with joyful emotions and festive celebration should be forgetful of the poor and needy. It is right to remember the spiritual destitution of our fellow-creatures, but it would be a flagrant reproach on our Christian character to appear unmindful of their temporal destitution.

PROCLAMATION

BY WM. L. MARCY, GOVERNOR OF THE STATE OF NEW-YORK.

The people of this State, throughout the whole period of their existence as a political community, have been in an especial manner the objects of Divine favor. The same Almighty arm which protected and sustained our forefathers has also been our shield of defence: the same bountiful hand which administered temporal and spiritual blessings to them, has been more abundant in good gifts to us. In the dispensations of Divine Providence toward us during the past year, we have been mercifully exempted from all those calamities by which nations are frequently visited; peace and contentment have prevailed among us; we have been favored with a season of health and plenty; our civil and religious rights have been enjoyed without molestation; moral and intellectual improvement has rapidly advanced; the spirit of enterprise has been active in multiplying the means of social happiness, and industry in all its branches has received appropriate rewards. All things essential to our prosperity have been graciously offered for our acceptance. Surrounded as we are by numerous and signal manifestations of Divine goodness toward us as individuals, and in our social and political relations, it behooves us to render to our munificent Benefactor the tribute of our love and gratitude.

I do, therefore, in conformity with established usage, appoint *Thursday, the 10th of December next*, as a day of public thanksgiving: and recommend that it be observed as such, throughout this State, with due solemnities.

Given under my hand, and the privy seal of the State of New-York, at Albany, this thirty-first day of October, one thousand eight hundred and thirty-five.

Wm. L. Marcy.

FORM OF PRAYER AND THANKSGIVING;

To be used in the Diocese of New-York, on Days of Thanksgiving appointed by the Civil Authority.

In conformity with the 38th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, of 1808, empowering the Bishop of each diocese to "compose forms of Prayer or Thanksgiving for extraordinary occasions, and to transmit them to each Clergyman within his diocese or district, whose duty it shall be to use set forms in his Church, on such occasion;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the Congregations of the Protestant Episcopal Church in the State of New-York, on any day recommended by the civil authority as a day of public Thanksgiving and Praise to Almighty God; unless some other form should be by me specially set forth.

Benjamin T. Onderdonk,
Bishop of the P. E. Church, of the State of New-York.

New-York, Dec. 2, 1830.

A FORM OF PRAYER AND THANKSGIVING.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of his merciful providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *tenth Selection of Psalms* shall be used at Morning Prayer; and in addition to the *Thanksgiving* appointed in said service, to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O God, who art the blessed and only Potentate, the King of kings, and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor toward us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of Him who hath loved them, and made them kings and priests unto God. We implore thy blessing on all in authority over us; that they may have grace, wisdom, and understanding, truly and impartially to administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Continue, O Lord, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; and shed, we beseech thee, the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls, and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

¶ After the Collect for the day, in the Communion Service, the following:

O Almighty God, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son Jesus Christ: to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ At Evening Prayer, the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer of Thanksgiving" aforesaid, the *ninth Selection of Psalms* shall be used, and the *first Lesson* shall be Deut. x. 12, and the *second Lesson*, Romans xii., and the *Collect* for the day, as in the Morning.

AMERICAN BIBLE SOCIETY.

A question has been for some time in agitation among the members and officers of the British and American Bible Societies, which shows the practical difficulties with which a fine theory may be obstructed, and threatens to arrest the hitherto harmonious action of these great associations. Some time ago the Baptist missionaries of the Serampore Mission, applied to the British and Foreign Bible Society, for aid in circulating a translation of the Scriptures into the Bengalee language. The peculiarity of the translation, which was in general one of acknowledged excellence, was that the words *baptizo, baptisma*, and their cognates, instead of being rendered by the usual words *baptize, baptism,* &c., were made conformably with the Baptist views to signify *dip* or *immerse*, and *dipping or immersion.* On account of this rendering, the British and Foreign Bible Society refused to grant the application. The applicants, aware that the American Bible Society had pursued a different course in regard to the Burman translation, which is similarly rendered, made the same application to it. When the question came before the Board, the propriety of the grant was advocated by the Baptist members, on the grounds of general fitness, and especially of the precedent in the case of the Burman translation. The subject giving rise to some discussion, was referred to a committee of five, selected from the several denominations united in the Bible Society. The Committee reported against the grant in the ratio that might be expected, viz. *four to one;* the Baptist, in other words, voting for the circulation of a Baptist version, and the Presbyterian, Episcopalian, &c., voting against it. The ground taken by the Committee was that the disputed words should be transferred,—that any translation given to them, whether to immerse or sprinkle, *would be a violation of the compact into which the different denominations entered in the formation of the American Bible Society.*

After the report of the Committee the subject was again brought before the Board, and we give the following account of the meeting, which purports to be from an eye-witness:

"A great assembly was present in the Society's house. Dr. Macauley went extensively into the discussion of the meaning of the disputed word, and was supported by Dr. Milnor. Mr. Cone replied with his usual readiness and ability, showing that that was not the place and time to discuss the meaning of the word; at the proper time he would not shrink from such discussion. It is, indeed, singular that any discussion as to the meaning of this word should be a moment tolerated in a society of this kind, which virtually carries on its lintel and door-posts the inscription, "No sacrifice of tenets by the members of the Union." It would seem, from what has transpired, that this great Society is to be made the arena to decide as to the orthodoxy of Baptist sentiments. On the adjournment of the meeting, the subject was recommitted to the same committee, to report again at the next meeting of the Board, in about a fortnight. The public feeling is becoming greatly excited; and if this matter should shortly swallow up all others I should not be surprised. Let Christians pray earnestly for guidance in this great matter."

The result of the discussion was, that the Board of the American Bible Society resolved to imitate the example of the British and Foreign Bible Society, and withhold aid from Baptist translations, unless they agreed to transfer the words, as in the English version, without translating them. We have no certain means of knowing what will be the effect of this decision, but we have reason to suppose that it will alienate the minds of the Baptist denomination from the General Society. One of the Baptist journals holds the following language:

"What course ought we to pursue? There is but one consistent, common-sense, straight-forward course left us, and that is to secede forthwith; relinquish all intercourse with the American Bible Society, and take immediate steps for forming a society of our own. We do hope there will be no truckling or flinching on this subject. We believe that our brethren generally are ready for action. We urge all our editorial brethren to exert their influence in forwarding this course. We regretted much to see an article in the last Watchman, animadverting on a communication on this subject in the Baptist Tract Magazine. We hope brother Thresher will display less sensitiveness and more decision on this point hereafter. We assure him the opinions expressed in that article are the sentiments of the brethren generally in the South.

"Let a convention for the formation of a Baptist Bible Society be called at some central place, as Philadelphia or New-York, we should prefer the former. The call will be responded to by a large portion of our denomination. And the earlier the period is fixed for this assembly the better. Funds are now required for the printing of the Burmese Bible, and other translations are in progress. In the mean time, our brethren will act wisely in withholding their contributions until the formation of the new society."

"Brother Thresher" says, "the Bible Society has hitherto been a delightful bond of union between all denominations of evangelical Christians, which, from a thousand considerations, should be preserved, *if it may be, without a sacrifice of principle.*" But if the present question is one which does involve a sacrifice of principle, we suppose that he will ere long reach the desired point of decision. The New-York Baptist Register leads us to think that Baptists generally will regard it as involving a very important sacrifice. He says:

"It is now announced to Baptists by the Pedobaptist members of the Board, that they can have no more aid in the circulation of their translations in heathen lands, unless they *Burmanize* the Greek word '*baptizo*,' or transfer it, or leave it vague in its signification." It justly adds: "But the Baptists can never consent to do this; it would be a sacrifice of conscience to which they could never submit; it would be an abandonment of principle, which would render them guilty before God, and absolutely base in the sight of those who require the sacrifice."

The same editor who exhorts "brother Thresher" to be "less sensitive," displays himself no little sensitiveness on the opposite side. He aims to show that *truth* and *consistency* require the Baptists to withdraw, and that their longer adherence to the Society can be defended only on grounds of *expediency.* The following is his argument:

"This decision of the Board was communicated by Elder S. H. Cone, one of its members, at the recent meeting of the New-York Baptist Convention. The decision is in accordance with our previous anticipations; we expected such a result, and have endeavored to prepare our readers for it. As long as the Baptists contributed their funds to aid in the circulation of Pedobaptist translations, (and such we deem all those versions in which the word baptizo is transferred and not translated,) and did not engage as competitors in the field, all went on smoothly; but no sooner do they presume to present a version with the word correctly translated, than they are informed that their Pedobaptist brethren cannot conscientiously aid them. They must palter with their consciences, refrain from doing what they believe to be right, mystify a positive institution, or otherwise they will be deprived of the countenance and support of Pedobaptists. The British and Foreign Bible Society had no objections to receive the contributions of Baptists to aid in the circulation of a version, the Chippewan, in which the phrase is rendered to *sprinkle*, which every Baptist believes to be not only a perversion of the word of God, but also an unauthorized and false translation; yet they refused to contribute to the translations made by our English Baptist brethren in Hindostan, because they had presumed to translate the word correctly. This fact was conceded by one of the most learned Pedobaptists in England, Greenfield, who in reply to some censures of the Baptist translators for adopting this course, observed, that as honest men and good linguists, they could not render it otherwise than to dip or to immerse.

"The question is not respecting the correctness of this translation, for that is not denied by any competent judge, it is solely on the ground of expediency. The translators of our English version, to accomplish a certain object, did not translate the word, but merely transferred it, and all other versions must be accommodated to this pattern, otherwise a favorite and darling theory will be in danger of being overthrown. It will be readily seen that if the word had been rendered in our version to dip or to immerse, sprinkling would long since have been abandoned; and if the Baptist versions should now prevail, it might operate disadvantageously to the prevalence of this system. It is a question, therefore, of expediency. The Baptists are to act contrary to their consciences, lest this system be endangered."

CHRISTIAN UNION.

The *Catholic Herald* discusses the project of Christian Union with as much good temper and to as little good purpose as the rest of the editorial corps. The amount of the discussion on all sides, we fear, will be, "Think with us and we shall all think alike, unite with us and we shall all be united." We agree with the Herald, that the project of union by mutual concession, would *unchristianize* the Church of Christ. But we must also contend that the project of union on the ground of infallibility, would *hyperchristianize* it, and serve as the pretext, first for superinducing, and then for perpetuating abuses and errors; covering the tree of life with tawdry ornaments, and then converting the whole into a splendid and immutable petrifaction for the admiration of all posterity. For our own part we still say *medio tutissimus ibis:* we prefer the Church neither *unchristianized* by a system of concessions that would dwindle down into Rationalism, nor *hyperchristianized* by a system of encroachments that would grow up into Romanism, but simply *christianized,* having "the pure word of God preached, and the sacraments duly administered." And this is our basis of Christian union.

Some good, however, may arise from the discussion of the subject: it may keep the mind in good temper, remove prejudice, and awaken inquiry. With the following remarks of the Herald we entirely concur. They are creditable to the head and heart of the writer; and were the spirit which they express infused generally into the religious press, that which is now to a great extent a nuisance, and almost a curse to the community, would be changed into a blessing.

"In concluding our observations on this subject for the present, we may remark that much might be done by the respectable portion of the religious press of this country, in preparing the way for the happy consummation of the hopes of all good men. By encouraging a taste for serious reflection and sober reasoning on religious matters, by excluding from their columns every thing which could strengthen unfounded prejudice, and by exhibiting to their readers and cotemporaries the glorious example of a disinterested love of, and unprejudiced search after truth, much might be done to repair the errors of by-gone days. Let the truth, the whole truth, and nothing but the truth, be told; let there be no compromise of principle, no undue deference to prejudice, no effort to eschew the imputation of favoring sentiments which may not be in good odor with those from whom they would most naturally expect support and esteem. If, notwithstanding all these precautions and efforts, they should fail to find out the object of their search, and to satisfy themselves and others, they would at least have the approval of their consciences, and would merit the admiration of all whose esteem would be worth acquiring."

St. Paul's College.—In our late notice of the proposed institution of this name, we stated that its projector in carrying it into effect, would rely chiefly upon his own resources and those of his immediate friends. While such is the case, he would not have it understood that he is able to accomplish his object independently of aid from other quarters. In order to obtain this he has matured a plan which will give the undertaking less of a private character than was at first contemplated, and will afford a guarantee for the continuance of the institution on its original principles. As soon as we have room we will lay the plan before our readers, confident that it will be generally approved, and that St. Paul's College will be recognised as having peculiar claims upon the patronage of Episcopalians, particularly in Long-Island and in the city of New-York.

EMIGRATION TO THE WEST.

The emigration of so large a portion of our population as are constantly removing from the eastern to the western sections of our country, is so important in a religious point of view, that we are surprised that systematic measures are not adopted to connect with emigration the principles and spirit of the Gospel. At the West the complaint has ever been, that the emigrants taking with them no provision for preserving the ordinances of the Gospel, gradually fall into a state of irreligion. In some sections of the East the complaint is equally prevalent, that religion is left to languish at home by the removal of so many of the members of the Church to the West. At the present moment the evil is felt with particular severity in Virginia: churches are comparatively deserted, congregations broken up, and ministers left in distress by the rage for emigration. In some instances the ministers express their grievances in no measured terms; take, for instance, the following letter published in the Richmond Telegraph:—

"The *western fever* still prevails, and is rendering our churches a desolation in some places. Whether God will visit his people with judgments for their avarice remains yet to be known. By their avarice they are rendering some of the fairest parts of our Zion a wilderness. Is this orthodox? Is it *new school*, or *old school*? If Peter was here would he go after bales of cotton? Would Paul keep silence on this subject? Sir, I have no heart to preach in one of my congregations, which twelve months ago I thought one of the most promising in this presbytery. A rapid decline has commenced, and commenced with the spirit of emigration. The most of the church, and the strength and intelligence of the church, are going, or talking of going. Are they going to be more useful? I hesitate not to say, no—they are going to *make money,*—to be, not get rich—but be richer. Is this orthodox? It is utterly wrong—it is sinful—wicked.

"One thing that convinces me that this western fever is wrong, is, that these moving, emigrating Presbyterians do not like to hear their pastors touch the subject. It affords them no pleasure. But I hope the ministers will preach, and editors write, until Christians feel that they have something more important to do than to search out a country where they can make themselves and children rich.

"I hope you will attend to my request, and oblige your brother in Christ."

The editor of the Telegraph assures us, that he, as an editor, is more seriously affected by the evil than any pastor can be, and in an appeal to the public for fresh support to his paper, he states that within the last three months "hundreds of his readers have set their faces to the West." He deprecates, however, the extreme tone of the above extract, and makes some judicious remarks on the proper motives to emigration. "But what," he asks, "can pastors do where the churches are thus made desolate by the dispersion of their members?" Let the minister, he replies, extend the limits of his parish, and occupy a field of thirty or forty miles square, with places of preaching in every neighborhood; and in furtherance of this project, he recommends their being supported by extraordinary efforts on the part of the Missionary Board. Now to us it seems that this is not exactly the right answer to such a question: some of the ministers ought certainly to remain, but ought not others to accompany the emigrants? To preach against emigration is useless and injudicious, and though covetousness is a sin, yet we cannot censure men for the endeavor to improve their temporal prospects. Far better, as it seems to us, would it be to aim to direct to a good end what we cannot prevent: let ministers join in the current and accompany the emigrants; the spirit of trade would not then go forth unmixed and unchecked, the enterprise would be more likely to be conducted with the blessing of God, and the impress of religion would be more deeply stamped on the thoughts and habits of the new settlers and their descendants. If such a measure is inexpedient or impracticable for settled pastors, there is more reason why those who are young in the ministry, or looking forward to its duties, should take into serious consideration the urgent claims which the new settlements in the West have upon the servants of Christ.

Amalgamation.—At a late meeting of the Synod of Philadelphia at York, Pa., several resolutions were adopted and ordered to be laid before the General Assembly at its next meeting, indicating a desire to secure to the Presbyterian Church a separate agency in the work of foreign missions. The American Board of Commissioners for Foreign Missions is composed of several different denominations. If the Assembly should act in the spirit of the resolutions of the Synod, the effect would be to introduce confusion into the concerns of the society, and to detach the Presbyterian from the united body. This we suppose to be aimed at by some of the resolutions, which we annex.

"That the American Board of Commissioners for Foreign Missions ought to be requested to transfer to the Board of our Assembly, when fully organized, all those stations in foreign lands, at which the majority of ordained persons belong to the Presbyterian Church.

That members of the Presbyterian Church, who are now in the foreign field, or who may hereafter go into it, ought, in the opinion of this Synod, unless special and extraordinary reasons indicate a different course, to maintain a direct missionary relation to the Board of their own Church when organized, and they are affectionately exhorted to the serious consideration of this question.

That if the General Assembly should not, at its next meeting, organize this great interest upon the general principles now exhibited, this Synod will itself, at its next meeting, in dependence on God, fully enter upon the glorious work."

BEAUTIES OF EXTEMPORE PRAYER.

"At the usual hour Dr. Ely commenced the services by reading the hymn, 'Go preach my Gospel, saith the Lord.' After that was sung, he rose to pray, and I might add, to present to the Searcher of hearts a brief narrative of what had been done to him, 'who was lately pastor of this church, and is *now* pastor,' but who had been suspended by 'the *great and powerful Synod of Philadelphia.*' He prayed that the guilt of all '*malice, envy,*' &c., (I use his own words,) might be wiped away, &c. &c."—*Presbyterian.*

Some time ago, during a state of political excitement, a clergyman at Boston rendered himself conspicuous in the public prints by having animadverted, in the course of his prayer at a public celebration, on the conduct and character of the Chief Magistrate of the Union. The above selection is another illustration of the same evil, and is an evidence that this sacred ordinance, in the extemporaneous mode of conducting it, may be desecrated to the purposes of party faction in religion as well as in politics. Admit that the words of Dr. Ely are incorrectly reported, or that they were not uttered with the intention ascribed to him; still what must be the state of mind in a congregation when all are aware that the prayer to which they are listening may be made—when some, at least, as appears from the above extract, in the most favorable construction of it, expect, and others probably fear, that it will be made—the vehicle of controversial arguments, personal reflections, censorious reproofs, oblique hints, or pointed satires? What a frame of mind for devotion! What an impious desecration of an ordinance of God! A congregation of Christian ministers seemingly offering their supplications to Almighty God, but really giving, or fearing, gibes and sarcasms at one another! "Lord, teach us how to pray!" said the disciples to Jesus, and we doubt not that Presbyterians and Congregationalists will sincerely join us in the same ejaculation. Will they allow us, then, to submit to their inspection a prayer in use among us at the meeting of our conventions or synods? Will they tell us which of the two He, who taught his followers to pray in the words of the Lord's Prayer, would have preferred for the use of the late Synod at Philadelphia, the prayer of Dr. Ely or the prayer annexed?

"Almighty and everlasting God, who, by thy Holy Spirit didst preside in the councils of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world: we beseech thee to be present with the council of thy Church here assembled in thy name and presence. Save them from all error, ignorance, pride and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern us in our present work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, through the merits and death of Jesus Christ our Saviour. *Amen.*"

BRISTOL COLLEGE.

We insert with much pleasure the following document by the Bishop of this Diocese, which has been handed to us by President Colton, who is now in this city for the purpose of presenting the claims of Bristol College on the patronage of Episcopalians.

"Understanding from the Rev. President Colton, of Bristol College, Pennsylvania, that that institution is greatly in need of pecuniary aid, in the accomplishment of its plans of usefulness, I state with pleasure my satisfaction, drawn from impartial and credible sources of information, that that college is well calculated in its arrangements and operations, to serve essentially the cause of literature and science; and that it is also so conducted as to secure its highly favorable bearing on the interests of the Protestant Episcopal Church. Indeed, one of its main objects is to offer facilities to young men of talents and piety, in their preparation for entrance into our General Theological Seminary; and those of a diocesan character; and to afford to the youth generally of our Church, opportunities of attaining to a complete collegiate education, under circumstances favorable to the strengthening of their attachment to their Church, to their good instruction in its principles, and to their uniform guidance in the ways of piety and virtue.

It would be very gratifying to me if President Colton should meet from the members of this Diocese liberal encouragement in his present mission in behalf of the pecuniary interests of the college.

Benj. T. Onderdonk,
Bishop of the Diocese of New-York.

New-York, Dec. 3d, 1835."

MISSIONARY SOCIETY.

We beg leave to direct the attention of our readers to the following notice. Of all societies those are the most worthy to be encouraged which are composed of young men. The object of the Society is of especial importance in our Diocese; and the occasion, as we have reason to believe, will be one of very great interest.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A sermon (being the second of a series to be delivered monthly during the season) will be preached before this Society on Sunday evening next, December 6th, in Christ Church. Service to commence at 7 o'clock. A collection will be taken up in aid of the funds of the Society. The public generally, and young men in particular, are requested to attend.

MAINE AND NEW-HAMPSHIRE.

It ought to be generally known that there are no canonical obstacles to the formation of these States into dioceses. We have seen much of late to make us think that a bishop should be sent to Maine without delay, to represent the Church, extend its borders, and collect the scattering members. The importance of the measure, and the way which has been opened to effect it, are thus stated by Bishop Griswold, in his address to the late Convention at Portsmouth, New-Hampshire:

"In the canons respecting the election and the ordination of bishops, material changes have been made; changes particularly interesting to this Diocese. It will now be in the power of any of these four States to have a bishop of its own. And I have often, in the course of many years, expressed the opinion which I now repeat, that it will promote the prosperity of our churches to have a bishop in each of the States; especially in New-Hampshire and Maine.

"Hitherto we have seen no way of effecting this in Maine, because the number of clergy was not sufficient; but now that obstacle is removed. If there were a bishop in Maine, possessed of the qualifications which such a station requires, he would be likely to effect, what we have so long endeavored without success, to induce clergymen to go into that State and labor there. He would be likely also to awaken the zeal and concentrate the energies of all who are the friends of our Church. And the like may be said of New-Hampshire.

"The Eastern Diocese, so called, is considered by the General Convention as four distinct dioceses, for mutual convenience temporarily united under the supervision of one diocesan. There is no probability that this Convention will meet many times more. A division will undoubtedly soon take place; and this consideration renders our present meeting the more interesting and important. Your wisdom, and deliberation, and prayers, will be requisite that a business of such deep concern to the interest and future prosperity of our beloved Church may be so conducted as to promote its best good."

EASTERN DIOCESE.

The address of Bishop Griswold at the late Convention is given in the two last numbers of the Christian Witness. The most important topic respects the separation of the Diocese, and this part we have extracted. The Bishop expresses the fear that the Church has suffered in public estimation, from a prevailing belief that Episcopalians are unfriendly to temperance societies, the objections to which, in his view, "are very weak, and some of them absurd." The following suggestion, however, carries with it an evidence that the Church is rising in public estimation, and needs only to be acted upon to insure the highest prosperity.

"Among the subjects most worthy of your deliberations, are the supplying of our vacant churches and missionary stations, devising means for bringing forward, in greater numbers, suitable persons, and educating them for the sacred ministry; adopting suitable measures for exciting among our people a more general and lively interest in the missionary cause; and preparing the way for the appointment and support of a bishop in each of the States which constitute what is for convenience called the Eastern Diocese."

HENGSTENBERG'S CHRISTOLOGY.

Wm. M. Morrison, bookseller and publisher, Alexandria, D. C., has in press—Christology of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets: by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of Theology in the University of Berlin. Translated from the German by Reuel Keith, D. D., Professor of Systematic Divinity in the Protestant Episcopal Theological Seminary of Virginia.

This is a work of acknowledged merit, and is strongly recommended by those most competent to judge of its merits. It is a critical examination of the prophecies relating to the Messiah in the Old Testament, and designed to point out their fulfilment. Such a work is much needed.

The Episcopal Recorder has done us the favor to correct an error into which we had fallen, in an article respecting the church at Concord. Seeing the account in the Christian Witness, we supposed the place referred to was Concord, New-England, and headed the article accordingly, instead of which it was Concord, Pennsylvania.

Removal.—The Gospel Messenger is removed from Auburn to Utica.

Bishop Kemper in Indiana.—It will be gratifying to the friends of Dr. Kemper to hear that he has safely reached his Diocese, and that he has already commenced with his usual zeal and energy his missionary labors.

A letter from him to the General Agent of the Domestic Committee of the Board of Missions, dated Madison, Indiana, November 24th, speaks very encouragingly of the prospects of the Church in that section of our country. The Bishop, in company with the Rev. Mr. Johnson, had visited the southern boundary of the State; and wherever he went he found the demand for missionaries—faithful, pious, intelligent, self-denying missionaries—to be very great.

May God speedily raise up such, and send them forth into these *fields already white unto the harvest!*

For the Churchman.

MISSIONARY AND TRACT SOCIETY.

At a meeting of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church, held at the Committee's room on Thursday evening, November 5th, 1835, the following communication was received.

New-York, 5th Nov., 1835.

Rev. and Dear Sir,—By a resolution passed at the last meeting of the Trustees of the Protestant Episcopal Tract Society, it becomes my duty to inform you that the Trustees have authorized the Agent to answer *all* demands which the Domestic Committee of the Board of Missions may be pleased to make for tracts.

I am Sir, very respectfully yours,
Pierre E. F. McDonald,
Recording Secretary.

To Rev. Benjamin Dorr.

Whereupon, it was *resolved*, that the thanks of this Committee be returned to the Protestant Episcopal Tract Society for their very liberal offer, and that the above communication, together with this resolution, be published in the Churchman.

Benj. Dorr,
Sec. and Gen. Agent of the Domestic Committee.

Dear Sir,—I have the pleasure to inform you that the Foreign Missionary Committee received your communication of the 5th instant, acquainting them that authority had been given to the Agent of your Society, to answer all demands for tracts which may be made upon him by the Foreign Committee of the Board of Missions, and that at the meeting of that Committee last evening, it was, *Resolved,* That the thanks of the Committee be communicated by the Secretary and General Agent to the Protestant Episcopal Tract Society, for their very liberal determination.

I am, very respectfully, yours,
James Milnor, *Sec. and Gen. Agent of the Foreign Committee of Missions.*

Pierre E. F. McDonald, Esq.,
Rec. Sec. of the Prot. Episcopal Tract Society.

TO THE CLERGY AND LAITY
OF THE
PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

Brethren,—We address you by order of the two Missionary Committees, with which we severally stand connected, on the interesting subject committed by the authorities of the Church to their management and direction.

You are apprized of the acts of the last General Convention in relation to the cause of missions.

The Church has espoused this cause as emphatically her own, and in all the broad extent of its operations.

She places no territorial limits to her labors. "For the guidance of the Committees it is declared," in the constitution of the Domestic and Foreign Missionary Society, to which she has given her sanction, "that the missionary field is always to be regarded as one, the world; the terms domestic and foreign being understood as terms of locality adopted for convenience;" and that the Committees may be in no doubt as to the specific boundaries within which they are respectively to act, she defines "Domestic Missions to be those which are established within, and Foreign Missions to be those which are established without, the territory of the United States."

For successful operation in such a vast field, the Church has well considered unity of action to be indispensable. Instead, therefore, of leaving the work to comparatively small and voluntary associations, she deems it right that all her acknowledged members, bound as they are by their baptismal covenant to implicit obedience to every command of her divine Head, should be united with one heart, and in one common effort, in carrying on the hallowed work which He has committed to her charge.

"The General Convention, as the constituted representative body of the whole Protestant Episcopal Church in these United States," is now the grand agent in its prosecution; confiding its superintendence to a Board of Missions, in the recess of its triennial sessions, and to two separate Committees appointed by that Board, with each its Secretary and General Agent, the duty of daily unremitted attention to the multiplied business details of the two great departments into which, as declared by the constitution, it is for "convenience" divided. Appointed by the Board of Missions the Secretaries and Agents of these Committees, we have entered with a becoming sense of responsibility on the duties of our respective stations: and as one of the first of our official acts, we are happy to acquaint you that, with as much promptitude as possible, the Committees have organized themselves for the transaction of business in the city of New-York, their assigned place of location, and in humble dependence upon God have entered with zeal upon their most important trust.

When we consider, beloved brethren, with what harmony and unanimity this new organization of the Society was adopted; with what a delightful spirit of conciliation its minor arrangements were adjusted; and how advantageously the Committees are now situated for carrying on the missionary enterprise both at home and abroad, we cannot doubt that you justly appreciate the piety and wisdom of our spiritual rulers in these propitious measures; and that you will feel as you ought the weight of your obligations, as members of the mystical body of Christ, to co-operate individually in her benevolent design, and vigorously to sustain the holy cause, to the perpetual support of which she has now given so solemn a pledge.

We request you to consider the importance of prompt and generous exertion in its support. Proceed, we entreat you, without delay to organize such plans in your respective parishes and districts, as may be best calculated to bring the greatest amount of revenue into the treasury of the Lord. In what mode this shall be accomplished we presume not to dictate; but we are instructed to call your attention, and we do it under a deep personal sense of its excellence, to the earnest recommendation of the Board of Missions, "that the contributions of the members of the Church be made, as far as shall be convenient, upon some plan of systematic charity, that their effect may be the greater, and that their continuance may be the more relied on." What that plan shall be must be determined by the considerate judgment of the friends of missions, under the counsel of the bishops and clergy in the several dioceses and churches.

In a vast proportion of our parishes, we believe, the apostolical recommendation, that "every one upon the first day of the week lay by him in store as God hath prospered him," would prove a most efficient, as well as grateful source of supply. Besides its scriptural authority, it commends itself to Christian feeling and acceptance as affording an opportunity to young and old, rich and poor, to become coworkers in promoting the glory of the Redeemer, and the salvation of the souls of men. This and similar arrangements for stated and continuous contribution, will afford a better security for the permanency of our missions, and for their increase and extension, than any temporary excitement which may be produced by the most warm and animated personal appeals.

But whether you may esteem the plan of Sunday offerings, or parochial associations, or more extended societies, the best adapted to your local or relative circumstances, we urgently beseech you not to neglect the work to which your attention has been so powerfully awakened by the recent united action of the Church. O! let it not be said that any of us, ministers or laymen, who enjoy the invaluable blessings of the Gospel, are unwilling to be the instruments of their extension to our destitute fellow-citizens at home, or to the perishing Heathen in foreign lands.

Let every one do what he can, the wealthy contributing of their abundance, and the poor of their penury; and then means will not be wanting to succor the suffering household of faith among ourselves, nor, in conjunction with other branches of the Church of Christ, to spread the savor of his name, and the benefits of his atoning love throughout the world.

Beloved brethren, our Church desires to respond to the injunction of her adorable Founder as the best means of realizing the promise of his gracious presence and support.

She has avowed her obligation, in obedience to his command, to "go and teach all nations," to "preach the Gospel to every creature." She calls upon you individually, as members of the great Missionary Society, thus divinely constituted by Christ himself, to sustain her in her holy enterprise, and share its glorious rewards.

Come up to this duty in the liberal and self-sacrificing spirit which it demands, and God will bless us with results proportioned to the measure and sincerity of our efforts. Through the means of grace supplied by your Christian liberality, He will "comfort the waste places" of our beloved Zion, "making her wilderness like Eden, and her desert like the garden of the Lord;" and hasten on the glorious predicted era, when "the Heathen shall be given to his Son for his inheritance, and the uttermost parts of the earth for his possession."

By order, and in behalf of the Missionary Committees,
Benjamin Dorr,
Sec. and Gen. Agent of Dom. Com. of Missions.
James Milnor,
Sec. and Gen. Agent of For. Com. of Missions.

Contributions from auxiliary societies, associations, parishes, or individuals, intended for Domestic Missions, are requested to be forwarded and paid to James Swords, Esq., at the Washington Insurance Office, corner of John and William streets; or at the bookstore of Swords, Stanford & Co., No. 152 Broadway, New-York.

Those intended for Foreign Missions are requested to be forwarded and paid to Henry Cary, Esq., Treasurer of the Foreign Committee, at the Phœnix Bank, Wall-street, New-York.

The office of the Domestic Committee and their Agent is at No. 115 Franklin-street, New-York.

The office of the Foreign Committee and their Agent is at No. 114 White-street, the corner of Centre-street.

New-York, Nov. 18, 1835.

INTELLIGENCE.

Bishop Onderdonk proposes holding the Annual Confirmations in this city and Brooklyn for the ensuing season as follows:

Second Sunday in Advent, December 6, Trinity Church.

Fourth Sunday in Advent, December 20, St. Paul's Chapel.

Second Sunday after Christmas, January 3, St. Ann's Church, Brooklyn.

First Sunday after Epiphany, January 10, St. John's Chapel.

Septuagesima Sunday, January 31, St. Mark's Church.

Quinquagesima Sunday, February 14, Christ Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Fifth Sunday in Lent, March 20, St. Stephen's Church.

First Sunday after Easter, April 10, St. George's Church.

Clerical Changes.—The Rev. A. K. McCallum, removed by letters dismisory from the Diocese of Maryland to the Diocese of New-York, has accepted a call from the vestry of the Church of the Redemption, lately organized at Williamsburgh, to become its Rector.

The friends of the Church in this village are now making a vigorous effort to erect a suitable edifice for Divine service, and intend shortly to lay their claims for procuring assistance before the Episcopal community.

Com.

Letter from Mrs. Hill to a lady in this city, dated Athens, July 30th, 1835.—Our work goes on well, and we are now supported under our increased labors, by the prospect of a speedy accession to the Mission. We have now *fourteen* young females in our family and others are daily expected. I assure you, my dear friend, I tremble when I think of our responsibilities, but I cannot but think it is of the Lord—he has appointed us our work, and he will give strength to accomplish it. You who are so much interested for Sunday schools and other means of religious education, can realize what a great advantage we possess in having so many young persons confided to our care at an age when they are most likely to receive good impressions. I hope that we shall always be remembered in the prayers of our young friends at home—let them remember that the numerous means of obtaining a knowledge of God which they possess, the youth here are entirely deprived of—it is only where the influence of missionaries exists, that there is any knowledge of religion at all. An aged father said to me as he commended his daughter to my care—"I am thankful that she will be in a situation where she will learn what true religion is. I begin to feel that it must consist in something more besides making the sign of the cross." While he said this his eyes were suffused with tears. I asked him if he had read the Scriptures in the modern tongue. "I have seen some parts of them, and they made my heart burn within me." He is a man in authority;—I asked him if he would be willing to take some copies with him to his part of the country, he said he would with great pleasure—that his heart had been so melted by what he saw and heard in Athens, that he felt he could not be engaged in a better work than distributing the word of God.*

We have from time to time some very interesting instances of the power of the word of truth, and we feel that we do not labor for nought while we facilitate its circulation. The last year we have in our schools distributed one hundred and fifty copies of the Scriptures to new readers, and we know that they are read at home as well as in school.

In expressing my sincere thanks for the kindness of our friends in sending us, from time to time, such things as they think useful for us. I think it my duty to add some information which will be of use to them in the dispensation of their future bounty.

When we first came to Athens there was nothing to be found in the Bazars, the goods and other articles which our friends sent were of incalculable value. The removal of the seat of government, however, and the influx of strangers has brought every thing that we need to our doors; common calicos and cottons are as cheap here as in America, the finest ginghams and calicos can be procured, at prices averaging from fifteen to twenty-five cents the yard, and common at proportionably lower prices. There are, I know, many well disposed persons who find it more convenient to give in goods, &c., than money, of course their offering is not to be rejected; but when *money* is collected for the purpose of procuring articles to be sent to our schools, it would be more economical to send the money than to furnish articles in Boston and send them. Freight and custom-house duties are very expensive, and if they are sent to Smyrna the delay and loss is very great. I have given these hints that the kind intentions of our friends may be turned to the best account.

We have not, beloved friends, any trials of a temporal nature; Providence has ordered our lot in a place where we can procure all things necessary for our comfort, but we are in a spiritual wilderness, and we desire your constant prayers that we be not overcome by the many temptations by which we are surrounded.—*Southern Churchman.*

Yesterday evening the third centenary of the translation of the holy Scriptures was celebrated by the Southwark Bible Society, Mr. Briscoe, the late member for East Surrey, in the chair; who having opened the proceedings by an appropriate speech, called on the Rev. Mr. Clayton to move the first resolution; that gentleman labored with much zeal and success to impress upon the minds of his hearers the great truth so well expressed by Chillingworth, "that the Bible, and the Bible alone, is the religion of the Protestant." He was followed by Mr. Sanderson Robins, who concluded a forcible speech by observing, that the time had come for the believers in the Gospel not to inquire whether they were Churchmen or Dissenters, but for them to unite in disseminating the sacred truths of Christianity, by the circulation of the Scriptures, for the purpose of keeping by the truth. Dr. Kenny, the next speaker, expressed an earnest hope that so important an event would in future be honored with an annual celebration. The Rev. Messrs. Rose, Curling, and Binning, severally addressed the meeting, which was very numerously and respectably attended, all present evincing the profoundest interest in the sacred object which brought them together, and the sanctity of that bond by which they were united as Christians, as Protestants, and as Englishmen.—*Albion.*

From the New York Observer.

Gutzlaff's Expedition to the Bohea Hills.—From Canton papers received at this port, we are sorry to learn that the expedition which left Canton in April last, with the design to penetrate to the Bohea Hills, had been compelled to return without accomplishing their object, in consequence of the unexpected opposition of the Chinese. It will be recollected that Mr. Gutzlaff, and Mr. Stevens, the chaplain sent out from this city by the American Seaman's Friend Society, accompanied the expedition. The following article, from a Canton paper of June 2d, contains all the particulars which have yet come to our knowledge:

"The Governor Findlay has returned from the east coast, and brought safely back the adventurous party who left us in April last to attempt to penetrate to the Bohea Hills of Fuhkeen. We regret to say that they failed in their endeavors to gain access to that highly cultivated and interesting district. They passed through the entrance of the *Min* river on the 7th of May, in a pleasure boat, containing thirteen men; namely, Mr. Gordon, the chief of the expedition, the two Rev. Messrs. Gutzlaff and Stevens, Mr. Gordon's servant, a tindal and eight lascars; and to avoid Foo-chow-foo, the provincial capital, which stands on the left bank of the river, they made a *detour* amongst some islands, lost their way, were obliged to retrace their path, and eventually to pass Foo-chow-foo in the middle of the day, on the 9th of May. The local officers allowed them to pass without speaking them. They were followed, however, by some government vessels, who kept a respectable distance astern; and nothing occurred to excite them but the beauty of the scenery and the highly cultivated state of the country, which gradually rises, on both sides of the river, to lofty mountains; and occasionally, even abruptly from the river's banks; and where a flat spot intervenes between the banks and the foot of the hills, it is planted with orange and mulberry trees. Of grains, more wheat and barley were observed growing than rice. They ascended the river against a very strong current for about seventy miles, when one day they were unexpectedly attacked from both banks, by a fire of matchlocks and swivels, which knocked away part of the gunwale of the boat, and wounded Mr. Gordon's servant, Lewis Fernandez, and one of the boat's crew. Properly considering it folly to persevere against such unexpected, determined, and even treacherous opposition, they turned their boat's head, and during their voyage back were towed by a government boat through the passage in which they lost themselves in entering. The Chinese wanted to prove the *tow* a *triumph*; but they would not allow them even an ovation, and cast off the tow rope whenever the Chinese forgot themselves. By proper firmness, they not only extorted respect and attention from the Chinese officers, but even some degree of servility. They rejoined their ship without any further damage, and anchored at Lintin last week. This hasty notice we have written from the kind verbal communication of a friend who was in the expedition. We trust we shall soon be able to publish a full and correct account of the whole proceeding."

Theological Honors.—The Bishop of Gloucester has proposed that a separate examination be instituted, and separate honors be assigned to the University of Cambridge, (England,) for theology. He proposes to extend this examination to all students of the university, and not to restrict it to candidates for the clerical order.

He maintains that it is of the utmost concern, both to the individuals and to society, both to the nation and the age in which they live, that the legislators, the judges, and the magistrates should have their minds early imbued with the knowledge of God's word, and their intellectual habits early associated with its contemplation. "Such a portion," he remarks, "of theological acquisitions as academical education can supply, will prove to the laity a treasure of high price, a consolation, which, amidst all the cares and occupations of life, will minister to their happiness in this world, and keep constantly before their eyes the prospect of a better state of existence."—*Southern Churchman.*

MARRIED,

At Albany, on Wednesday evening, the 18th instant, by the Rev. Horatio Potter, Mr. J. M. Woodward to Miss Sarah Ann, daughter of the late Gilbert Ackerman, Esq., all of that place.

A CARD.

A meeting of a few persons who are desirous of erecting an Episcopal church upon the Fourth Avenue above 29th street, having been held pursuant to invitation, (at No. 760 Broadway,)—Dr. Fitch was called to the chair. The Chairman having then appointed a Secretary, the following resolutions were unanimously adopted.

Resolved, That we proceed to the election of two Wardens and eight Vestrymen to serve in the church which shall hereafter be called Calvary Church.

The following individuals were then duly elected.

Wardens—Mr. H. I. Seaman and Dr. Fitch.

Vestrymen—Messrs. Frederick De Piyster, R. Van Rensselaer, Dr. William H. Hobart, Dr. Ruckle, Messrs. McCullum, Bushnell, Triglar and James Rogers.

Resolved, That these proceedings be published.

Dr. Fitch, *Chairman.*
Kingston Goddard, *Secretary.*
Dec. 3, 1835.

FAIR.

The Ladies' Fair of All Saints' Church will be held in the basement of the church, on Tuesday afternoon and evening of December 15th, and on the evenings following.

ALUMNI SOCIETY OF THE THEOLOGICAL SEMINARY OF VIRGINIA.

Leesburg, Nov. 23d, 1835.

Rev. and Dear Brother,—You will confer an obligation on our Society by making in your paper the following acknowledgment, on the part of the Treasurer of the Alumni Society:

Alumni Society of the Theological Seminary of Virginia.—The Treasurer acknowledges the receipt of fifteen dollars from the Rev. George Woodbridge, October 28th, 1835. George Adie, *Treasurer.*

The Theological Seminary near Alexandria must be dear to every friend of the Episcopal Church, and especially so to all who have enjoyed its advantages as students of theology.

The increased number of students has made it indispensable that the services of other professors should be obtained, who shall divide the labors heretofore devolving on two only.

The committee of the Trustees, we learn, have lately appointed two others, depending for the salary of one of them upon the pledge given by the Alumni Society, at its last meeting. This will justify our calling the attention of the Alumni to the resolution containing that pledge.—*Southern Churchman.*

Calendar.

DECEMBER.

6. 2d Sunday in Advent.
13. 3d Sunday in Advent.
16, 18, 19. Ember-Days.
20. 4th Sunday in Advent.
21. St. Thomas.
25. Christmas-Day.
26. St. Stephen.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following donations and contributions, since his report of the 25th November ultimo.

Subscriptions at the Church of the Ascension 25th October:—Joseph Pettit, $10—Emily Jane Whiting, 50 cents—William N. Seymour, 10 00—John H. Williams, 10 00—Mr. and Mrs. Lynd, 2 00,	$32 50
By the Rev. C. F. Jones, Chestertown, Md.:—From a friend to Domestic Missions, for the Valley of the Mississippi, $5 00—another for the church at Jacksonville, Illinois, 5 00,	10 00
From two members of St. John's Chapel, by the Rev. Dr. Anthon, for Green Bay,	8 00
From Mr. Knapp, of Chenango county, by the hands of S. S. & Co., for the Green Bay Mission,	5 00
	$55 50

James Swords, *Treasurer.*

December 2, 1835.

FOREIGN MISSIONS.

Since the last public acknowledgment the Committee have received—

By the hands of the Rev. C. C. Taliaferro, of Cumberland, Lunenburg county, Va., from ladies of this parish,		$10 00
From Mr. John Edson, of Bridgewater, Mass.,		5 00
From a contributor to Foreign Missions, of Baltimore,		100 00
From the Ladies' Sewing Society of St. Michael's Church, Bristol, R. I., for the Greek Mission, by the hands of the Rev. John Bristed,		15 00
By the hands of the Rev. Charles Dresser of Halifax,—		
From Mrs. Mary R. Slaughter, of Pittsylvania county, Va.,	$5 00	
From Mrs. Catharine Coles,	1 00	
From congregation of St. Mark's Church, Halifax county, Va.,	15 44	
From Mrs. H. M. Clark,	10 00	
From the Catechetical Class of St. John's Church, Campbell county, Va.,	3 56	—35 00
		$165 00

Henry Cary, *Treasurer.*

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of *fourteen dollars* from two ladies of St. John's Chapel, New-York, toward liquidating the debt of this institution.

Also *one hundred dollars*, from the congregation of St. Luke's Church, New-York, as follows:—

Collected at the church,	$77 86	
Contributed since,	2 00	
Contributed since, through N. B. Smith, Esq.,	20 14	
		$100 00

Floyd Smith, 46 Lumber-street.

December 2, 1835.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of the following sums, viz.

1835.			
Nov. 26.	From the Rev. Lewis Thibou, jun.,		$1 00
	From a member of St. Luke's Church, New-York,		2 00
	From A. H. P., 50 cents, and W. P., 50 cts., by the Rev. John Brown, Newburgh,		1 00
27.	From the Providence Auxiliary Tract Society, per J. H. Carpenter, their Secretary, by the hands of A. Ten Broeck,		10 00
Dec. 1.	By the hands of Robert Gracie,—		
	From John J. Bailey,	$10 00	
	John P. Stagg,	5 00	
	Jonathan Ogden,	3 00	
	John Furgusen,	3 00	
	Rutser Marcey,	3 00	
	Richard T. Auchmuty,	2 00	
	J. M. Catlin,	2 00	
	L. M. Hoffman,	2 00	—30 00
	From four subscribers,		4 00
			$48 00

Thomas Browning, *Treasurer,*
77 Maiden-lane and 134 Christopher-street.

CITY MISSION SOCIETY.

The Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums, since 4th November.

From Hubert Van Wagenen, annual subscription,	$10 00
From Rev. L. P. Bayard, the collection in the Church of St. Clement, 29th November,	37 39
From John Rogers, Treasurer, the collection in the Church of St. Thomas, 22d November,	300 00
	$347 39

Lewis Phillips, *Treasurer,*
at the Office of the Howard Insurance Company
54 Wall-street.

The Missionary of the Church of the Epiphany gratefully acknowledges the receipt of the following sums toward the support of the Daily Infant School attached to said church.

From a collection at the public examination of the school, November 26th,	$39 63
From Anson Blake, Esq.,	5 00
	$44 63

Lot Jones, 192 Allen-street.

P. S. Further donations for this object are respectfully solicited; also articles of clothing for the children. Many are deprived of attending school, solely because they are destitute of comfortable garments to wear. Will the wealthy and benevolent think of this, and contribute of their abundance to supply the necessities of their suffering brethren? Donations in money, articles of clothing, or materials from which garments may be made, will be thankfully received; and may be left at Swords, Stanford & Co., 152 Broadway, at the Protestant Episcopal Press, or at 192 Allen-street. L. J.

Since writing the above, the subscriber has had the peculiar gratification of receiving, through the hands of Swords, Stanford & Co., from an unknown benefactor, a package containing one bed quilt—one dozen hoods—one dozen and a half under garments—two and a half dozen children's socks; for which he tenders in behalf of the poor, for whom they are designed, most hearty thanks. May others be prompted by this example to do likewise. Lot Jones.

December 2, 1835.

The Missionary of the Third Mission Station acknowledges with pleasure the receipt of a box of books from a lady of Grace Church.

E. B. Kellogg, 401 Hudson-street.

CALVARY CHURCH.

Received from Peter A. Jay, Esq.,	$25 00

John McVickar.

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 3d, from the following persons, viz.

A. Douglass—J. Brown—George Carey—Charles Stimpson, jun.—Hon. James Parker—Rev. B. Judd—Messrs. Wm. Marshall & Co., 2—Rev. G. L. Coit—Rev. J. Claxton, *with remit.*—Bishop Onderdonk, 2—Wm. M. Morrison—J. G. Rogers—Postmaster, Wilmington—Wm. Stavely—N. Ayrault, *with remit.*—Postmaster, Charleston, S. C.—John Grant—Thomas Burch, jun.—H. L. Noble, *with remit.*—Postmaster, Cleveland—Postmaster, Hudson—C. C. M. Cleveland—Miss Anna B. Shaw.

A Gentleman attached to the Episcopal Church, and a graduate of a New-England college, is desirous of devoting two or three hours daily to instruction in a private family. Inquire at the Press.
Nov. 19, 1835. 44—2w.

SUNDAY SCHOOL VISITER.
Just published, and for sale at the General Protestant Episcopal Sunday School Union, 46 Lumber-street, the first volume of the "Sunday School Visiter," for 1835, neatly bound in half calf.

THE CHURCHMAN'S MANUAL.
Just received, and for sale at the Protestant Episcopal Press, The Churchman's Manual. An Exposition of the Doctrines, Ministry, and Worship of the Protestant Episcopal Church in the United States. By the Rev. Benjamin Dorr, A. M, Rector of Trinity Church, Utica. "I speak concerning Christ and the Church."

A WALK ABOUT ZION.
Just received, and for sale at the Protestant Episcopal Press, A Walk about Zion. By the Rev. John A. Clark, Rector of St. Andrew's Church, Philadelphia, author of the Pastor's Testimony.
Also a few copies in fine binding, suitable for annuals or Christmas presents.

THE WREATH.
Just received and for sale by the General Protestant Episcopal Sunday School Union, The Wreath, a Sunday School annual for 1836, designed as a token for the young.

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* This person is from the province of *Arcadia*, and his daughter is one of those sent to us to be educated at the expense of government.

For the Churchman.

THE Rev. William L. Johnson, Rector of Grace Church, Jamaica, Queen's county, sailed on Tuesday last in the packet ship Rhone, for Havre, intending to visit the south of France, for the benefit of his health. Mr. J. has been for some weeks past unable to discharge his ministerial duties, in consequence of a complaint in the throat, to which very many of the clergy of our Church have of late years become subject; and a tour to a warmer climate has consequently been recommended to him. Most fervently do we pray that Mr. Johnson may speedily recover, and resume his important and useful labors.

The following lines were presented to him previously to his departure, by the Rev. Moses Marcus, who was with Mr. Johnson when he left home.

BROTHER, farewell! the GOD of heaven
Protect and prosper thee;
May speedily to thee be given
Health and recovery.

Thou leav'st us for awhile, but yet
Thy name will still be dear;
Nor will we e'er for thee forget
To offer up our prayer.

Thy GOD be with thee,—He whom thou
Dost love, and still would'st serve;
May he thy inward strength renew,
And thee and thine preserve.

In him confide, to him commend
Thy wife, thy children dear;
He will their guardian prove—their friend—
A present help and near.

"*I will not leave thee,*" he hath said;
His word is faithfulness!
Trust thou the LORD,—be not dismay'd,
For he thy soul will bless.

O may thy life be spared, again
Thy native land to see;
With favoring winds thy bark attain
The haven where thou 'dst be!

Brother, farewell! the GOD of heaven
Protect and prosper thee;
May speedily to thee be given
Health and recovery!

Nov. 23, 1835.

ALTERATIONS IN THE ESTABLISHED VERSION.

We recommend the following remarks of the British Critic to the especial attention of all, both clergy and laity:

WE do not like the *principle* on which such alterations are made. It tends to unhinge people's belief in the accuracy of the translation provided for them—it is a leading-string to skepticism. Indeed, we have been sorry to observe 'something too much' of this in many recent publications. For example, we find the following note in one of Archbishop Whately's works, appended to his translation of the parable of the laborers in the vineyard: 'This, and the other passages quoted from Scripture, I have translated exactly from the original; retaining, however, the words of our translation, except where, from being somewhat obsolete, they did not so clearly express the sense to readers of the present day.' Now, we would ask, Whether or not the conclusion of the humble but unlearned parishioner hard by would not be this: 'Mr. So-and-so has deviated, I see, from the exact words of the Bible, and, to be sure, he would not have dared to do so, had the translation been in itself correct?' We think it would; and for this reason we do not like to find men, without authority, making such alterations as seem good in their own eyes. We advise them to *hear the Church*, and when a new authorized version shall be deemed necessary, then to submit their alterations. The fact is that the version, as it now stands, though it has its *verbal*, has no *doctrinal* errors at all, and as a whole no more complete work ever issued in an English dress, from the hands of fallible men. We may almost say of it, as of the original, every word is pure. We are no bigots, however, though *antiqua proba* is our motto, and whenever the slight alterations needed can be made with safety, then let them be made. Our only hope is that if any alteration be made, the pure English and expressive language of our Saxon forefathers may not be done away with, for they truly—

'*venerabile soli*
Sortiti *ingenium, divinorumque capaces*.'

As to the force and expressiveness of the English—we do not speak of the mere numerical aggregate of words which nowadays is to be found in many authors,—when compared, we mean, with the fullness of the English of better days, we cannot but say—

' Along with them
They brought one Pinch, a hungry, lean-faced villain,
A mere anatomy, a mountebank,
A threadbare juggler, and a fortune-teller;
A needy, hollow-eyed, sharp-looking wretch,
A living dead man!'

The English of the Bible we should be inclined to call the pure and happy medium of our mother-tongue—opposed to which is the English of Wiclif on the one hand, and the florid, empty-sounding, vain and pragmatical stuff, so commonly dignified by that name now, on the other.

INFIDELITY.

THE following brief and spirited sketch of infidel authors grew out of the controversy in regard to the appointment of infidel professors in a college at the South: we take it from the Christian Intelligencer:—

THE fundamental and almost universal doctrine of infidels is, that *the end sanctifies the means*,—called sometimes the doctrine of expediency; sometimes, (principally since it was dressed in the jargon of Bentham,) *utility*. A more demoralizing doctrine never has been propagated. No man who holds this doctrine can be safely trusted, wherever feeling or interest presents strong temptations, and detection appears difficult. In all such cases, men who hold this doctrine will pervert the truth; and we believe that there are few, if any, infidels, who do not hold it, and practise it, however unwilling they may be that it should be known. An avowal of it would in a great measure destroy its utility. If, however, all infidels with whose doctrines and practices we are acquainted, have held and practised this doctrine, the presumption is very strong that it is common to all others. Our opinion is, that this doctrine of utility prevails extensively in this state at present, and is exercising a most pernicious influence. If the most distinguished infidels have maintained and practised the doctrine of expediency, it need not be thought strange that it should be a principle of action common to all who hold the same loose system of morality. Nor is it strange that men of an inferior order, governed by such a principle, should exhibit a moral character of extreme laxness. The attacks of infidels upon Christianity have invariably been indirect and insidious. When most busily engaged in overturning the altars and pulling down the temples of Christianity, they have professed to be its friends and advocates. While attempting to destroy the clergy, the instructers and defenders of religion, they have professed to be promoting its purity. While they have been substituting their own pernicious doctrines and precepts for those of Christianity, they have professed to admire the excellence of the latter. When their opposition to Christianity has been greatest, they have been most bitter in their denunciations of those who ventured to charge them with infidelity. Such have uniformly been the characteristics of modern infidelity, from the days of Lord Herbert down to the present.

The hypocrisy and corrupt morality of infidelity.—Lord Herbert, while writing a treatise for the purpose of setting Christianity aside, declares that it was far from his intentions to do harm to the *best religion*, as he calls Christianity, or the true faith, but rather to establish both. His morality would not censure men for sins to which they are led by their particular bodily constitution. He would no more blame them for such, than he would dropsical persons for their immoderate thirst. This same despiser of revelation would have the world believe the publication of his book, "De Veritate," was sanctioned by a voice from heaven!

Hobbes, another name for infidelity and immorality, while attempting to obliterate religion can tell us that "the holy Scripture is the voice of GOD, ruling all things by the greatest right." Although no writer labored more to spread irreligion and infidelity, yet none of his treatises are levelled directly against religion. Like the infidels of our own day, he acknowledges religion and its obligations: and then resolves religion into "opinions of ghosts, ignorance of second causes, devotion to what men fear, and taking of things casual for prognostics."

Mr. Blount, the author of "*The Oracles of Reason*," put an end to his own life; and a Mr. Gildon who published it, wrote a preface in defence of self-murder.

Mr. Toland, although he calls himself a *Christian*, showed himself, in his "*Pantheisticon*," a favorer and admirer of the atheism of Spinosa, which makes the universe a God. Mr. Toland was pretty much what in later times has been called a rationalist. He made a collection of forged books, (about eighty in number,) with a view to discredit the authentic ones; and yet he claimed to be a Christian! Lord Shaftesbury can speak of the Christian religion as our "holy faith," tells us that man is formed for "religion and piety too!" and yet throws contempt upon the doctrine of a future state, and ridicules the idea of "*saving souls*." This writer, who can at one time profess the greatest regard for religion and call himself a Christian; can at another ironically assure us of "*his* steady orthodoxy, and entire submission to the truly Christian and catholic doctrines of our holy Church, as by law established." With Hobbes, he can make religion to consist in the ipse dixits of legislation; and thus put Christianity upon the same footing with the polytheism of Rome. Like our modern infidels, with professions of great regard for religion, he can intimate that "the Gospel was only a scheme of the clergy for aggrandizing their own power." "That the holy records themselves were no other than the pure invention and artificial compilement of an interested party, in behalf of the richest corporation and most profitable monopoly which could be erected in the world," is, he thinks, but a *natural suspicion* of the skeptical.

Expediency would also be the practical doctrine growing out of Lord Shaftesbury's system of morality. It is very true that virtue is the *good*, and *vice* the *evil* of every one. But when the good or ill is to be the criterion by which we are to determine what is virtue or vice, we at once adopt the doctrine of *utility*. Such must be the resort of every one who, like his lordship, rejects revelation, and virtually discards the doctrine of future rewards and punishments from his moral code. Hobbes carries out the code of infidelity to its legitimate extent, and inculcates the doctrines practised in France during the reign of terror. By his 'jus et institutum,' or natural right, he places man upon a level with the brute; claiming for every man a natural right to do whatever he has power to do, and his inclination prompts him to. By this natural right man is determined "to exist and act in a certain manner." As the "large fishes are determined by nature to devour the smaller," "they have a natural right to do so; and in like manner, every individual has the highest right to do all things which he has power to do." Here is the doctrine fully developed, that *might makes* right, a doctrine not long since advocated in the Southern Review, and one to which men are necessarily driven when they discard the morality of the Bible. The doctrine of expediency is inseparable from this system. So Mr. Hobbes tells us, that "no man can be sure of *another* man's fidelity, except he thinks it his interest to keep his promise; since every man has a natural right to act by fraud or deceit, nor is obliged to stand to his engagements, but from the hope of greater good, or the fear of greater ill."

Woolston, who attacked the Evangelists, and the facts which they contain, "in a strain of low and coarse buffoonery, and with an insolence and scurrility equalled only by Tom Paine, could declare that he was "the farthest of any man from being engaged in the cause of infidels or deists;" and that he wrote "not for the service of infidelity, which has no place in his heart, but for the honor of the holy JESUS, and in defence of Christianity!" Did ever falsehood and hypocrisy surpass this? The same writer exhibited the most barefaced dishonesty in his quotations, and the grossest falsifications of the fathers and ancient writers. The same unblushing hypocrisy and falsehood characterizes the writings of *Tindal, Morgan, Chubb, Hume and Voltaire*. Upon some of these we may probably remark at another time. Voltaire held the doctrine that men may tell lies when it was expedient, alleging, that though a few may detect the falsehood, yet the great body of the people would not, and that consequently a falsehood upon proper occasions may subserve all the purposes of truth. This pernicious doctrine is now prevalent in France; and we have been informed upon good authority, that few men in France can be safely trusted: unless it be to their interest to fulfil their promises. That infidelity with these demoralizing doctrines, which have ever accompanied it, has extensively made its way amongst us, is evident to every man who will only examine the matter. Some proof of this will be furnished in a future number. Are we, then, to trust men who deny that they are infidels, while their actions are opposed to religion? Are Christians silly enough to be duped by empty professions from a class of men whose moral code has always allowed of falsehood and hypocrisy as legitimate means of accomplishing what they deem proper?

From the Southern Churchman.

BIBLES PRESENTED BY THE LANDGRAVE OF HESSE.

THE monthly extracts of the British and Foreign Bible Society contain the following interesting information. The Landgrave of Hesse, who is President of the Sleswick-Holstein Bible Society, having noticed in the last annual report of the British and Foreign Bible Society, a statement of the great blessings produced by a single Bible, among the Stockbridge tribe of Indians inhabiting the banks of the Fox River, became exceedingly interested in the narrative. There is a congregation consisting of three hundred souls organized in this tribe. The Bible was presented by a pious Englishman, and is still preserved as "a sacred relic in the church." The following is an extract from the letter of Mr. Ritchie to the British and Foreign Bible Society, under date of the 10th May, 1835:

"The Landgrave has felt so much interested in the narrative that he is anxious to present twelve English Bibles, very neatly bound, to this Indian congregation; and was pleased yesterday to request me to state his wishes to your respected committee, to the following effect; namely, that you would have the kindness to supply him, at his expense, with twelve English Bibles, of the best edition, if possible four copies in 4to; or, should you not have any of this description, in your 8vo, and the remaining eight copies in a smaller edition, yet so as not to be of too small a type, consequently these would be either in great or middle 8vo. He wishes further, that these Bibles might be bound in England, either in red morocco or calf, with gilt edges and gilt lines, that is to say, with gilt lines on the sides and backs, and with the word 'BIBLIA,' or the corresponding word in English, in gilt letters. He is desirous, moreover, that a blank leaf should be left before the title, with a gilt margin, on which he purposes to write the following:

"'Presented to the pious Society of Christians, settled on the banks of the Fox River, belonging to the Stockbridge tribe, in North America, in the name of our Lord JESUS CHRIST.'

"And on the opposite page:

"'By the President of the Sleswick-Holstein Bible Society, Charles, Landgrave of Hesse, Field Marshal General in the service of his Majesty the King of Denmark, Viceroy of the Duchies of Sleswick and Holstein, &c. &c.' He purposes to write the above here: and should he be no longer alive when the books come to hand, I am authorized to write the inscriptions in his name. The Bibles are to be forwarded to North America, and I presume the readiest way will be to send them from Hamburgh to New-York. The Landgrave hopes that the respected Committee of the British and Foreign Bible Society will accede to his wishes, as they have their origin in Christian charity; and he is desirous of presenting his distant Indian brethren with a gift which may be conducive to their spiritual happiness, inasmuch as there appears to be a want of Bibles among them.

"I feel confident that the respected Committee of your Society will readily indulge our venerable prince—now in his ninety-second year—with the gratification of his wish; the more so, as he is acknowledged among us to be one, who as a sincere follower of the Lord JESUS, openly and publicly avows him before men, whenever an opportunity offers for so doing. It was only the day before yesterday that this venerable servant of GOD addressed our meeting for an hour and a half in continuance, on which occasion he gave a strong testimony of his Christian experience, and of his love to the LORD. At the conclusion he requested me to call on him, which I did yesterday, when he gave me the above directions, accompanied with an earnest injunction not to forget to assure the Committee of the British and Foreign Bible Society of his unalterable affection, and of the great delight with which he witnessed the extension of their operations, which he clearly recognised as a preparatory step to the second advent of our LORD. You will delight our good old prince by letting me know, as soon as possible, that his request will be complied with. In his conversation with me yesterday, he dwelt long on the great advancement which is continually making in the kingdom of GOD on earth; and his declarations breathed the most unfeigned gratitude and praise toward the Lord JESUS CHRIST, through whose merits alone we can hope to stand before GOD; without whom we can do nothing, with the aid of whose power and grace we are able to effect all things, to the glory of the Father."

CALVINISM AND ARMINIANISM.

ALTHOUGH our main object in this paper has been to consider the structure of the Methodistic polity, rather than its doctrinal spirit, we are still tempted to an extract or two from the 'Large Minutes,' illustrative of the complexion of the Wesleyan theology. We accordingly turn to question 67. 'What is the direct antidote to *Methodism*—the doctrine of heart-holiness?' Answer. '*Calvinism*. All the devices of Satan, for these fifty years, have done far less toward stopping this work of GOD, than that single doctrine! It strikes at the root of salvation from sin, previous to glory, putting the matter quite on another issue.' Question 68. 'But wherein lie the charms of this doctrine? What makes men swallow it so greedily?' Answer, '1. It seems to magnify CHRIST, although in reality it supposes him to have died in vain. For the absolutely elect must have been saved without him, and the non-elect cannot be saved by him. 2. It is highly pleasing to flesh and blood; final perseverance in particular.' Soon after perusing this passage, we happened to stumble upon a letter of old John Newton, well known as a decided Calvinist: and what says he? These are his words: 'As to myself, if I was not a Calvinist, I think I should have no more hope of success in preaching to men, than to horses or to cows!' (Works, vol. i. p. 57.) What a lesson for moderation and charity is here! Here are two pious and exemplary men, standing at the opposite extremes of doctrine; the one devoutly persuaded that *Calvinism* is a snare of the devil—the other as deeply convinced that *Arminianism* is a scheme unfit to be propounded to beings endowed with reason! A scorner would be ready to chuckle himself into fits at such an exhibition of contraries. A thoughtful Christian will find in it nothing but an additional motive for adhering to the teaching of Scripture, as expounded by the voice of the earliest and purest ages of the Church.—*British Critic.*

ROMANISM IN THE WEST.

I WILL say to you, that all which can now be done by all Christendom would not save the valley from having a majority of Catholics in ten years. You can have no idea of the floods of Germans, principally from Austria, that are pouring into the valley, all Catholics. In St. Louis alone, the large church is filled every Sunday at 10 o'clock with a German audience, who hear mass, and have afterward a sermon in German. All these emigrants came the present year. They are nothing to the numbers that have gone into the country. Every steamboat brings more or less. Accounts that may be relied on say that large bodies are coming next year from Austria, the Catholic cantons of Switzerland, and the different states of Germany. Congress, you know, has granted a township of land to a body of Poles. Their agents are here, finding a place to locate their grant. That township will be a rallying point for that people, and the agents state that many thousands of their countrymen now scattered over Europe, and thousands now in Poland, intend coming to this land of liberty during the next five years. They are all staunch Catholics. Ireland has just begun in earnest to come out of her hive. Many thousands of her Catholic children may be expected now every year. Catholic countries will now send us thousands where they formerly sent one. The reason is plain. Catholic emigrants tell me that multitudes are coming now that would rather have starved than come many years ago. We have now priests and Catholic churches, so that our children will 'not become Heathen,' or in other words, Protestant. This is the reason given by them, and is undoubtedly the true one. I have no doubt but the emigration from Ireland alone for the next five years will yearly average 50,000 to the valley. Every one acquainted with the subject rates it much higher than 100,000. But Germany, Switzerland, and Poland, are emigrating by wholesale. In a very short time all these can vote, and the Catholic influence is now felt here powerfully, and will shortly be decisive. Emigration alone, in 10 years, will give the Catholics a complete ascendancy. But every other thing works in their favor. Their schools in the valley are numerous even now, and educate our richest and most influential citizens' children of the Protestant class. These schools are filled to overflowing. Among non-professing Protestants, the Catholics are popular, and thousands consider them the only bulwark against a union of church and state, which they think the eastern Christians are laboring to bring about.
—*Gambier Observer.*

PLAIN AND PITHY REMARKS OF OLD HUMPHREY ON FITS.

THOUGH no doctor, I have by me some excellent prescriptions, and as I shall charge you nothing for them, you cannot grumble at the price. We are most of us subject to fits; I am visited with them myself; and I dare say that you are also:—now then for my prescriptions.

For a fit of passion, walk out in the open air; you may speak your mind to the winds, without hurting any one, or proclaiming yourself to be a simpleton.

For a fit of idleness, count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next, and work like a negro.

For a fit of extravagance and folly, go to the work-house, or speak with the ragged and wretched inmates of the jail, and you will be convinced,

Who makes his bed of brier and thorn,
Must be content to lie forlorn.

For a fit of ambition, go into the church-yard, and read the grave-stones. They will tell you the end of ambition. The grave will soon be your bed-chamber, the earth your pillow, corruption your father, and the worm your mother and your sister.

For a fit of repining, look about for the halt and blind, and visit the bedridden and afflicted, and they will make you ashamed of complaining of your lighter afflictions.

For fits of despondency, look on the good things which GOD has given you in this world, and at those which he has promised to his followers in the next. He who goes in his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for a flower, may return into the house with one blooming in his bosom.

For all fits of doubt, perplexity and fear, whether they respect the body or the mind; whether they are a load to the shoulders, the head or the heart, the following is a radical cure which may be relied on, for I had it from the great Physician; "Cast thy burden on the LORD and he will sustain thee."

HAPPY DAYS.

THE days of unalloyed happiness which any man passes in the course of the longest life, are comparatively few;—yet the aggregate of happiness in the lives of almost all is by no means inconsiderable, if it be justly estimated. A paper was found after the death of Abderama III. one of the Moorish kings of Spain, who died at Cordova in 961, after a reign of fifty years. It contained these words written by himself:—"Fifty years have passed since I was caliph. I have enjoyed riches, honors and pleasures;—Heaven has showered upon me all the gifts that man could desire. In this long space of apparant felicity, I have kept an account of how many happy days I have passed;—their number is *fourteen*. Consider, then, mortals, what is grandeur, what is the world, and what is life!"
Salem Obserev.

DEFERRED MATTER.

RESOLUTIONS

Of the Masters, &c., connected with the Irish Society in the counties of Armagh, Monaghan, Cavan, Louth, and Meath.

WE, the Roman Catholics, masters and scholars, under the Irish Society, whose names, with our respective residences, parishes, and post-towns, are hereunto annexed, desire by the following resolutions to express, on behalf of ourselves, and upward of 5000 of our adult fellow-brethren, who in this district alone are in connection with the Irish Society, our humble, but conscientious and heartfelt sentiments with respect to that invaluable institution, and our reading of the Scriptures in our venerated, beloved tongue.

1st. Resolved, That believing the sacred Scriptures to be the source of all spiritual knowledge, and the proper basis of all moral instruction, we consider that the want of them in our native language has been to us and to our forefathers for a long period the greatest evil; and that the Irish Society, by their schools, and providing for us the Scriptures in the language we best understand, have given to us an estimable gift, and to Ireland the noblest boon she ever yet received.

2d. Resolved, That it is not true, the *native Irish* are careless and indifferent toward education—on the contrary, they are most *anxious* and *solicitous* for both moral and religious instruction, and in every neighborhood where obstacles are not opposed, most gladly embrace it for themselves and families. That for a considerable time past we have observed the good effects of Irish schools, in removing prejudices, banishing vicious, and encouraging virtuous habits—that in many places we have seen those who formerly spent part of the Lord's day at foot-balls, dances, card-playing, and whiskey-houses, now resorting to the Irish teacher's house, to learn lessons of wisdom from the book of GOD.

3d. Resolved, That objections having been made to reading the Irish Testament from its being an improper translation, we have, individually and collectively, in a very minute and accurate manner, with our Irish dictionaries in our hands, compared it with both the Protestant and Rhemish translations, and find it throughout most agreeing with our own Rhemish version, and to be an accurate Irish translation, with the exception of a few orthographical and typographical errors; however, if those condemning it convince us of its errors, and supply us with a better translation, we (as is our duty) will thankfully receive the better one; but until this better one is provided for us, we cannot give up that which the Irish Society have been graciously pleased to provide, especially as we are convinced of its being free from radical errors.

4th. Resolved, That with respect to the objection of our Irish version not having notes or comments, we are humbly of opinion that notes or comments are not essentially necessary for understanding the morality and plain truths of the Gospel, and that Scripture, without note or comment, as given by the inspiration of GOD, and handed down to us by the apostles, is sufficient, and profitable for doctrine, for reproof, for correction, for instruction in righteousness. In this, our humble sentiment, we are more fully convinced, since we read the testimony of the Right Rev. Dr. Doyle, before the House of Lords, on the 21st of March last, wherein he states that notes and comments are often objectionable, and carry no weight, as the writers of them are frequently unknown. We conceive that if we were to meet with such notes as the reverend doctor alludes to, that would tend to lead us into dangerous errors, and that the Irish Testament, presented to us without note or comment of any kind, is in the least objectionable form, and have no other object in view but to make us acquainted with the divine word.

5th. Resolved, That as by our opponents we are charged with insincerity and hypocrisy in receiving the Irish Scriptures, and to be actuated solely by selfish motives, that even should the society voluntarily or by necessity withdraw from us the salaries which we receive, but supply us with scriptural and elementary books, that we will continue to read and teach the oracles of divine truth, in the language of our country and our ancestors, to our numerous fellow-creatures, who are thirsting after such knowledge—and in so doing, we consider ourselves engaged in a work useful to man and acceptable to GOD—that the Roman Catholic Church, of which we are members, hath never by her councils, nor her spiritual head, denied the Scriptures to those who read them with reverence and sincerity—that, on the contrary, we find on the best authority, that several of our popes have gone farther than even the Bible Society to induce the reading of GOD's word, not only by recommending it, but also by holding out inducements for doing it; thus, in a book entitled the *Sacred Diary*, page 136, containing a catalogue of the various indulgences granted by different popes, we find that Pope John XXII. and many others, his successors, have granted the following indulgences to such as read, teach, or hear the word of GOD:—"To such as teach the word of GOD, 100 days' indulgence; to such as hear and listen to the word of GOD with an inward intention of heart, 100 days' indulgence; to such as do recite the Gospel of St. John is granted, by Pope Clement V. one year's indulgence, and by Pope John XXII. 40 days', which make in all one year and 40 days' indulgence for each time;" and when such pious practices were so highly recommended and rewarded at that period by the spiritual heads of our Church as acceptable to our Creator, they cannot now be displeasing to him; and that, finally, we consider that the reading of the Holy Scriptures is our right as men, our duty as Christians, and our privilege as Roman Catholics.

Signed by upward of 490 Roman Catholic teachers and scholars.

N. B. A copy of the above resolutions was sent to the Most Rev. Dr. Curtis.—*Christian Advocate and Journal.*

Bishop Ives.—Our readers will share with us the pleasure which we have derived from the following extract of a letter just received by Bishop Doane, under date of Geneva, Sept. 25, 1835—"I can say nothing I know that will give you more pleasure than that I am again comparatively well. For two or three weeks in Germany I had a trying time. My expectations of ever seeing you and my dear home and country again were dwindled to a point. But, GOD be praised! I am now better than I have been for four years. To convince you, I must record what I have been able to accomplish during the last week. I walked 25 miles a day, (18 miles ascending and descending Mont Blanc,) creeping for miles along mere ledges of rock, often jutting over a perpendicular height of from 3 to 4000 feet, and all without fatigue, vertigo or fear—evincing you will own, a most important change in my nervous system! The two young gentlemen with me, who are in perfect health, have been able to do no more, and express their astonishment at the rapidly improved state of my health. As I have thus fallen upon the right plan, I have resolved to pursue it so long as the weather, which is now as delicious as May, will permit. To-morrow I start for a four weeks' pedestrian tour through the most interesting passes of the Alps." We give these particulars in addition to those published in our last, because we know the extensive interest which is felt in the health of the excellent Bishop, and because, knowing the shattered state of health in which he went abroad, we desire that those who long for his return, should see and feel with us how desirable it is that he should stay until, with GOD's blessing, his health shall be re-established. Greatly as we desire to see him, we hope that he will not return until spring.

"You may desire, the Bishop continues, "to know my impressions of Europe. In respect to physical comfort, Germany is greatly blessed. But if I may judge from the facts gathered in a few weeks, the religious state of the country is deplorable. The day, the word, and the ordinances of GOD are despised—especially in the towns adjacent to France and Belgium. The watering places along the Rhine are hot-beds of the rankest evils. No Christian can pass through them with his eyes open without shuddering. Many of those who frequent them are persons of doubtful character in their own country, who visit these places to eke out the remains of a broken fortune. Others, respectable at home, where the restraints of religious institutions are thrown around them, are here found too weak and cowardly to stem the current of fashionable vice. Others again come with the avowed expectation of finding peculiar means of indulgence. Thus, a short-lived community is formed for the mere purpose of enjoyment, without a single ingredient calculated to make that enjoyment virtuous, or conducive in any way to the permanent good of society. On this account it is peculiarly gratifying to find here and there an English chapel, where the faithful word is preached, and the sacraments of CHRIST's Church are duly administered. These are the green spots in the desert. At this place (Geneva) there is one. And I could not but think, as I heard "the truth as it is in JESUS" published to the multitude by a minister of the Church of England, while the followers of John Calvin are every day proclaiming the heresies of Socinus, how, in the good providence of GOD, this might be the means of establishing in Geneva the 'Gospel of the Church.'"

"While at Chamouni," says Bishop Ives, touching a string which will vibrate sadly in many bosoms besides his to whom he writes, "I had the melancholy satisfaction of finding the name of our dear Bishop HOBART upon an old Register of 1824—the leaf of which I obtained. It adds not a little to the interest of these enchanting scenes to feel that they have all been viewed and enjoyed by one so dear. O, how often have I longed for your companionship, that I might pour out my feelings fully on this theme!"—*Missionary.*

Confirmation.—At the request of the Bishop of Virginia, the Bishop of Tennessee, on a late visit to the county of Bedford, in this State, confirmed twenty persons in Russell Parish, under the care of the Rev. N. H. Cobbs.

We are permitted to make the following extract from a letter from Bishop Otey:

I preached on every occasion of holding confirmation, and was much gratified at witnessing the deep interest which the people seemed to manifest in all our services. The responses were made with an animation which was truly grateful; at the same time, there was a seriousness of countenance exhibited which authorizes the pleasing hope that the feelings of the heart were in unison with the answer of the lips. I never was called to the performance of duties, in the performance of which I felt more pleasure than I have experienced in those recently fulfilled in Russell Parish. Fifteen or twenty years ago, when I was a youth growing up in this very region, the Episcopal Church was not known even in name. Now we have comfortable houses of worship erected in several places, and multitudes assembling to worship GOD and partake of the ordinances of his grace. Comparing the present with the past, I cannot but use the language of the Psalmist, and say, "This is the LORD's doing and it is marvellous in our eyes."—*Southern Churchman.*

KEEPSAKE.

THE CHRISTIAN KEEPSAKE and MISSIONARY ANNUAL for 1836. Edited by the Rev. William Ellis, London, for sale at the Protestant Episcopal Press.
Nov. 19, 1835.

COIT'S BIBLE.

A QUANTITY of the above-named highly-approved work has just been received in sheets. They will be put up in a variety of bindings. Orders received at the Protestant Episcopal Press To the *trade* they will be sold in sheets, if required.

CHURCHMAN'S ALMANAC
FOR 1836.

THERE remain on hand a few hundred copies of the above work, for sale at the Protestant Episcopal Press.
Nov. 19, 1835.

THE CANONS

of the General Convention of 1832 and 1835, done up together, for sale at the "Protestant Episcopal Press," for the benefit of the Convention, at *twenty-five cents* per copy. A liberal deduction will be made to the trade, both in and out of the city who may order them.
Nov. 19, 1835.

BISHOP HOBART'S EDITION OF MANT & D'OYLY FAMILY BIBLE.

COPIES of this valuable Commentary on the Holy Scriptures are constantly for sale at the office of the Protestant Episcopal Press.

In addition to the recommendations which this work has received from the Bishops of the Church of England, and of the Protestant Episcopal Church in this country, the following notice of it is offered to the public. It is taken from the Rev Thomas Hartwell Horne's invaluable Introduction to the Critical study and knowledge of the Scriptures, Vol. 2, page 756—"On the fundamental articles of Christian verity—the Deity and Atonement of JESUS CHRIST, and the personality and offices of the HOLY SPIRIT—this work may be pronounced to be a library of Divinity."
Nov. 19, 1835.

PASTOR'S TESTIMONY.

A FRESH supply of 'The Pastor's Testimony,' *third edition*, just received and for sale at the Protestant Episcopal Press, wholesale or retail.

PROTESTANT EPISOPAL PRESS, PRINT.